

THE INTERSECTION OF PERSUASION THEORY AND PREACHING

A Dissertation
Presented to
the Faculty of the School of Theology
Claremont, California

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Religion

by
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June 1975

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ACKNOWLEDGEMENTS

I am truly indebted to several persons who have made it possible for me to even attempt this dissertation and who have made it possible for me to do what I love, which is being a pastor. I'm grateful to Roger Betsworth for encouraging me to enter the Christian ministry and for standing beside me when I've been "down." He has been a real friend as well as an inspiration in the field of preaching.

Words cannot express my thanks to Dale Drum for the many discussions we've had in the field of speech and for the stimulation he has provided for me in the area of the speech arts. Through his influence I first became interested in persuasion.

Of my two professors at the School of Theology, Harvey Seifert and Jack Coogan, I would say that a student is given much in just the opportunity to study under these two men. I have learned much from them in their class lectures, personal conversations with me, and their patience in completing this project. I'm thankful, and a student could not study under any more relevant, timely, and human scholars than Harvey and Jack.

Last, to my lovely wife, Elizabeth, "thanks!" Without her non-judgmental prodding I would have never completed this project. She is a good partner and has immensely enriched this endeavor as well as my whole life.

All these persons have helped and influenced me, and I love them all.

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ABSTRACT

This dissertation is an attempt to intersect persuasion theory with Christian preaching. The general area of concern is the bringing of a few rhetorical concepts that grow out of the persuasive arts to bear upon the problem of attitude change. The goal of this dissertation is to inform the reader as to how Christian preaching, as it employs persuasion, might be more effective in accomplishing attitude change.

A highly problematical question of serious concern is "How are attitudes changed so that faith is learned?" "How are attitudes redirected so that the words and deeds of Jesus become the dominant and prescribed norm for social and personal living?" To ask these questions serves only to raise as an issue the first half of the problem which is "What is an attitude?" Attitudes within the human mind are very complex phenomena standing at the very foundation of personality. They can basically be defined as predispositions to behavior. Hence if an attitude is changed, a behavior pattern is changed. Basic to attitudes, which this work discusses, are personality needs and ego defenses which motivate behavior and can serve either to block or facilitate attitude change.

The art of persuasion is a non-violent method of influence. It basically can be understood as that activity where a speaker (persuader) attempts to influence the (persuadee) or audience (persuadees). Persuasion always respects the right and integrity of the listener to make his or her own decision on a given issue. Hence

freedom of choice is central to persuasion.

There are a few rhetorical tools which can be used in Christian preaching (as this is the central concern of this dissertation) which grow out of persuasion. These are: defining the occasion, analyzing the audience, establishing a definite speaker-subject relationship, setting exact goals and objectives, and employing logic, emotion (word choice) and personal proof as styles of argument. It should be noted that personal proof has to do with the ethos of the speaker. Ethos is the image, the believability and credibility, and the character of the speaker. Aristotle first pointed out that ethos is given to the speaker by the audience. The argument in part in this work is, that ethos is both primary and secondary. There is much that a speaker can do in the enhancing of his own ethos level.

The dissertation sets the context for preaching in the church. The church is defined as the "community of love" as spelled out by the sixteenth century reformer Martin Bucer. The nature of preaching is an event in worship, which grows out of the experience of Jesus. Preaching is parabolic, and is the announcement of "Jesus Christ." It is an art form and is persuasion in that it seeks to change attitudes and behavior by portraying the norm of Jesus as the most meaningful structure for social and personal living.

The conclusion is that persuasive preaching should be directed at the building of supportive reactions in people. A supportive reaction reduces hostility and irrationality because it is a response

or interaction based upon the perceived need lying behind defensiveness. Defensiveness grows out of emotional and attitudinal needs. Therefore a response to the need rather than to the content of the defense will reduce the defensiveness and bring about change. Hence the goal of persuasive preaching is the enhancing and building of supportive interactions. As defensiveness is reduced, and persons are supported as persons, then surely the concern of Jesus will come to pass; the blind will receive their sight, the lame will walk, the lepers will be healed, the deaf will hear, the dead come to life and the poor hear good news.

CHAPTER I

A THEORY OF PERSUASION FOR ATTITUDE CHANGE

John the Baptist, being imprisoned, heard of the deeds of Jesus. He sent word by followers to inquire if Jesus was the Christ, the one to come. Jesus sent word, "Go and tell John what you see and hear: the blind receive their sight, and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them."¹ A careful reading of the text implies that of course Jesus was the Christ, the one to come because of the self-evidence of his words and deeds. Wherever Jesus was present life was enhanced and made manifest for other persons. The blind were given eyes and the crippled possessed legs. Persons suffering from leprosy were healed and made whole. Those without ears were able to hear. The dead were brought to life and the poor experienced the joy and gladness of hearing of the promises and hopes of God. In Jesus, in the word spoken about him, and in the act made in response to him was the Kingdom of God to be seen and heard. That is, the deeds and acts that Jesus reported back to John the Baptist occurred and are present in the lives of men, communities, and societies. Love reigns over hate. Forgiveness conquers anger. Peace overcomes violence, and health and wholeness characterize the

¹Matthew 11:2-5, RSV.

structures of society, community and the relationships of men.

In the proclamation of Jesus and in the proclamation about Jesus, the writers of the Synoptics argue for euaggelizo (to preach good news). The event of preaching good news occurred in the word and deeds of Jesus. The burden of preaching good news, that is making the reign of God self evident, in the present moment rests with the church. To preach good news enabling love, peace, and wholeness to reign is a function of faith.

Where men are without faith and good news is not preached then the dominant themes of social structures and personal relationships are hate, indifference, anger, violence, disease and brokenness. In essence the reign of God is not present. However, the importance of the Synoptic concept, euaggelizo (to preach good news) is not often realized. Faith does not always occur because men do not hear or as happens in the sociological, political, and economic structures man has created for himself, men hear another word. Indeed as they hear that word they respond to it. Men hear other values spoken about structures and relationships, therefore, they learn those values or sets of values. Men are told interpretations of life, interpretations of reality, based on certain attitudes contrary to the attitudes of faith, contrary to the attitudes of love, contrary to the attitudes of healing, contrary to the attitudes of health and wholeness, in essence contrary to the attitudes of good news. The norm and characteristic for response both socially and personally is to those previous learned attitudes. The continuing dynamic is to pass those attitudes to either someone else or on to the next generation.

A highly problematical question of serious concern is "how are attitudes changed so that faith is learned?" "How are attitudes changed so that the words and deeds of Jesus become the dominant and prescribed norm for social and personal living?" To ask this question is to only deal with half of the problem which is a problem in itself because the second half of the problem has been raised without knowing what the first might be. The first concern, itself problematical and complex, is "what is an attitude?" Once attitudes have been defined (and grasped) then the appropriate question will be how to change them or move them.

After having said all this the concern of this dissertation is twofold. First I will attempt to define and conceptualize what attitudes are, and state some of the attitudes that make change complex and difficult. Second I will define persuasion and argue for certain persuasive principles or dynamics that can be employed in attempting to change attitudes. The motivation for writing this was introduced at an earlier point which is my concern as a churchman and disciple of Jesus Christ for faith, the preaching of good news.

A. ATTITUDES

Attitudes are defined as "predispositions to respond in a certain way to a person, object, situation, event, or idea."² The locus of attitudes is in the person, his perceptions, conceptions, and

²Encyclopedia Americana (1970), II, 659.

interpretations rather than in the exterior situation to which a reaction occurs. Hence the burden of change is upon the person rather than the form viewed. However, as shall be later pointed out, attitudes exist as a psychological formation based on various milieus of sociological experience and dynamics.

An attitude is a psychological context out of which a person either acts or reacts to some exterior form. All of the general theoretical definitions of attitudes point to the understandings of attitudes being tendencies (predetermined, conditioned) within persons to act or react in given or various ways to external experience or forms. I personally define attitudes as perceptions, beliefs/opinions, and values that serve as the context out of which we view and interpret the world and subsequent experience. Attitudes are internalized values which motivate behavior, and alter a person's evaluative/cognitive responses to external stimuli. By evaluative response I mean that attitudes are the framework or mechanisms by which a person derives a sense of order, meaning, or status from his world of experience. Evaluative response also implies that attitudes function as processes, frameworks, or mechanisms by which a person arrives at a sense of order, meaning, status, etc., in his world of experience. Two comments are appropriate at this point. One is that the function of attitudes in a quest for meaning is a theological concern bound up with religious values and personal faith. Second, the evaluative response of attitudes is partially a function expressed in conjunction with the ego-defense mechanisms and emotions such as fear and guilt. Both of these categories will be elaborated upon at

a later point.

The term "cognitive" used along with "evaluative" refers to evaluation and response. The cognitive process occurring within a person's mental apparatus is part of the evaluative process and/or response. Another term which would perhaps illuminate "evaluative" and "cognitive" is "selective." In acting within the environment a person is constantly selecting information and/or experience that is personally important or meaningful. Experience, information, or other stimuli not important, not meaningful, or perhaps painful is avoided or discarded in some fashion by the selective-evaluative-cognitive processes of the mental apparatus. It is out of this selective and/or evaluative-cognitive process that behavior is formed and occurs. In summary the term cognitive refers to the selective processes of the mind and emotions.

I will set forth some basic definitions of attitudes which should help to further illuminate the definitions and concepts to be grasped:

1. An attitude is a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related. (Allport, 1935)
2. . . . an attitude is a predisposition to experience, to be motivated by, and to act toward a class of objects in a predictable manner. (Smith, Bruner, and White, 1956)
3. Attitudes are predispositions to respond, but are distinguished from other such states of readiness in that they predispose toward an evaluative response. (Osgood, Suci, and Tannenbaum, 1957)
4. An attitude is a disposition to react favorably or unfavorably to a class of objects. (Sarnoff, 1960)

5. . . . attitudes are enduring systems of positive or negative evaluations, emotional feelings, and pro or con action tendencies with respect to social objects. (Krech, Crutchfield, and Ballachey, 1962)
6. Attitude is the affect for or against a psychological object. (Thurstone, 1931)
7. Attitude is . . . an implicit drive-producing response considered socially significant in the individual's society. (Doob, 1947)³

Attitudes can be divided into three constructs: affective attitudes (emotions), cognitions (beliefs, opinions, evaluations, etc.) and action tendencies (action tendencies have to do with behavior).⁴ Based on the threefold constructional typology just cited attitudes are formed by three experiential themes: conditioning, discrimination and reinforcing stimulus functions.⁵ Thus, the substance of attitudes is emotions, beliefs, habits, and predispositions to action. These include values which I consider to be social, exterior phenomena that become integrated and internalized to form attitudes. Here my position is contrary to Katz and Stotland who define values as "highly integrated sets of attitudes about particular objects in a person's environment, evaluations of environment or stimulus, and actual or potential behavior."⁶

³Timothy C. Brock, Anthony G. Greenwald, Thomas M. Ostron (eds.) Psychological Foundations of Attitudes (New York: Academic Press, 1968), p. 362.

⁴Ibid., p. 363. (Some of the preceeding concepts are my own thinking.)

⁵Ibid., p. 364.

⁶Ronald A. Havelock (ed.) Planning For Innovation (Ann Arbor: Institute for Social Research, 1969), pp.4-5.

Another way of viewing actual or potential behavior is "habit," which is actual or potential behavior of a fixed consistency. Persons often act, that is behave, from an unconscious level or a learned level which predisposes awareness of the given action or behavior. Hence, learning is an important process to keep in mind in understanding, defining, and locating attitudes. Learning can be equated to a degree with conditioning which was listed as a stimulus object which forms attitudes.

Another relevant perspective for understanding attitudes which was listed as a stimulus object is behavior. Social behavior by one person or group can shape, mold, form, and influence behavior in other persons. Hence, the outcome is in terms of the socialization process, i.e., the formation of attitudes. Personal action or behavior also functions to reinforce the present behavior. Behavior reinforces itself. It tends to be self-perpetuating.

Attitudes can be thought of as falling into larger categories, logical and nonlogical.⁷ Logical attitudes are motivations and behaviors that are lined up and directed at predetermined ends and goals. The means have been planned. Nonlogical attitudes have to do with more traditional or "typical" behavior.⁸ Persons act in response to their environment or other stimulus objects without realizing or verbally admitting the reasons for their action. The logic or rationale

⁷William G. Scott, Organization Theory (Irwin, 1967), p. 71.

⁸Ibid.

given for one set of behavior may be quite different from the actual reason. Again the process or predicament of nonlogical attitudes involves the unconscious and the defense mechanisms. Persons behave based on their learned values, accepted beliefs, etc. In such a context they must maintain a sense of order, meaning, and status. To be contrary to such a scheme involves threat, pain (internal and external such as personal frustration and social ostracism), instability, and a sense of failure. Hence, at this point, we can say that attitudes are present in every person. Attitudes are a part of every group and every society. They are formed as a result of learning experience and they relate to behavior in that they are an integral part of a person's or group's emotional, cognitive, or action/reaction apparatus that directly influences their behavior in both personal and social situations. A relevant point often made is that attitudes and behavior can be thought of as the same. The attitude is the behavior, and vice versa. I refer back to an earlier point where action tendencies as behavior was referred to as one of three constructs of attitudes. Behavior is also a reinforcing stimulus. This connection, logically, is so closely bound together at the motivational/psychological level that one's attitudes often are indistinguishable from one's behavior or actions. This is to say that behavior reinforces attitudes and forms them. Attitudes also reinforce behavior and form it.

By way of conclusion of this section in which I have attempted to define attitudes I want to say a word on the motivational function

of attitudes. A word needs to be said because, hopefully, attitudes are directly related to behavior. In the majority of situations persons act, respond, and behave according to the preformed contexts called attitudes. In other words, the motivations of behavior are attitudes. We also spoke theologically of attitudes of faith and stressed that "we" most of the time behave quite contrary to faith. Hence, we have not internalized or learned faith attitudes that are in line with the norms of Jesus. However, it was also said that all persons functioned out of their own attitudes to arrive at a sense of order, meaning, or status, in their world of experience. This functioning is the motivational basis for attitudes. Thus Ronald Havelock argues:

. . . attitudes are closely tied into an individual's aspirations, desires, and so on that is, his motivation. An individual's attitudes proved the instrumental means for the expression of his motives and reaching his desired goals.⁹

Abraham Maslow differs with this definition by implying that all persons have basic needs for safety, belongingness, love, respect, and self-esteem.¹⁰ Maslow employs psychological language which postulates insight into the underlying motivational bases for attitudes. Persons function and behave to fulfill basic needs and drives. It is at both the psychological and theological level that persons and groups seek out safety, belongingness, love, respect and

⁹Havelock, pp. 4-25.

¹⁰Abraham H. Maslow, Toward A Psychology of Being (New York: Van Nostrand Reinhold, 1968), pp. 2143. (For a complete discussion of motivation see Chapter 3.)

self-esteem. To seek to personally fulfill one's needs is a psychological function. Theologically persons seek to fill their drives and needs not by receiving but by giving away and facilitating in others positive consequences such as safety, love, respect. This point should be clear in the introduction where I dealt with attitudes of faith which are a derivation of the norms of Jesus.

The basis of attitudes is motivation in the sense that attitudes are learned from personal behavior, participation in other groups, and participation in the structures of larger society. The reverse is true as well. The basis of motivation is, as Havelock points out, attitudes. Individuals and groups act out of the context of their attitudes to achieve goals, and aspirations. Goals and aspirations as used here are inclusive of secular goals, personal goals, professional goals, religious goals, and economic and political goals, etc. Attitudes are so bound up with behavior and motivation that they become a part of the self. In this sense attitudes differ from beliefs, opinions, and values. These are not internalized and integrated into the psychological fabric of the person and/or group. To change these does not necessarily involve a painful change or reorientation of self.¹¹

¹¹Thomas Schiedel, Persuasive Speaking (Glenview; Ill. Scott Foresman, 1967), p. 26, citing, Carolyn W. Sherif, Muzafer Sherif, and Roger E. Nebergall, Attitude and Attitude Change; The Social Judgement Approach (Philadelphia: Saunders, 1963), pp. 242-243. (These authors give a complete statement on the self attitudes and self. Katz states: A change in attitude, therefore, implies a change in his, the persuadee's, categories for evaluation, which amounts to changing a part of himself; and it implies manifest change in the patterned behaviors from which they are inferred.)

Attitudes are the context of behavior. They are predispositions to act and react to various stimuli in given ways. Attitudes are learned. They are reinforced by behavior to an extent that it appears attitudes and behavior are identical. Attitudes are the bases of motivation. Motivation is the basis of attitudes.

The problem to be faced here is that of change. How are attitudes changed? How is behavior changed so as to change attitudes? How can we as pastors motivate people to accept the norm of Jesus, i.e., the ongoing activity of God in the World? How can we as the church and as pastors help develop attitudes of faith as seen in the words and deeds of Jesus as reported to the imprisoned John the Baptist? Before examining persuasion from a theoretical perspective, which may begin to illuminate one possibility for change, I will briefly reflect upon three resistances to attitude change.

B. RESISTANCES TO ATTITUDE CHANGE

Many complex factors make it difficult to change either personal or collective attitudes. The same applies to behavior. There are many dynamics operating historically, sociologically and psychologically that lock persons and groups into their present behavior and attitude patterns. Three of these resistances are social control, the adjustive utilitarian function of attitudes, and the ego-defense mechanisms.

1. Social Control

Social control can be simply defined as the control or manipulation of human behavior in society. Social control is that socio-historical phenomenon which determines that persons will tend to behave according to socio-historically defined patterns. The patterns which are the sociological, i.e., exterior, context for human behavior can be referred to as social norms, values, and rules. These norms, values, and rules are both legally and informally sanctioned. In the total composite of society no man grows, lives, or acts apart from other men. The total composite of man living together in society is culture. Within culture the pervading norms, values, and rules constantly address every man calling into question and giving direction to behavior.

Culture is not the only locus of men in society. Culture is further differentiated by classes. Class, the basic division of men in society, is in American society a trichotomy usually expressed as the upper, middle, and lower classes. Social class functions to hold men in society, i.e., in a set position, in relation to other men. This same dynamic applies to groups as well. Class functions to immobilize groups in relation to other groups. The basis of class position is often economic and political.

Men are cast into a social class as a result of birthright. In other words, class position is originally ascribed though it may be changed through vertical mobility. Yet, family background remains a major factor of class position. Class position is largely a consequence of the economic position one holds in society. Political

prestige, and power, and social prestige and power, are generally ascribed by society at large on the basis of economic position.

Total society can be thought of as an organization with component parts. That is, culture is broken down into sub-cultures which are the smaller groups of men having significant likenesses. Groupings and sub-cultures are inextricably intertwined and pervade each other. Norms, values, and rules of behavior control persons and groups within the different classes. The source of effective norms, values, and rules are the smaller groups or sub-cultures. Human behavior is predicated upon a twofold phenomenon, the power and influence of groups, and the power and influence of social class position.

Moving further into the matrix of society we see institutions, or groups of people with specific goals (personal, economic, and political) and ideologies giving purpose to their existence. Institutions are the underlying functional cogs of society. Even though they are central to social organization, their influence is largely mediated by smaller groups which make up and are made up by institutions.

Groups consisting of individual persons are the basic elements of the social network. Groups exist at the center of the social organization and are cemented to the larger components of sub-cultures and class by a phenomenon known as social status. Social status is the basic sociological-psychological need for persons to maintain their existence and position in relation to other persons. Group status is the need for groups to maintain their existence and

position in relation to other persons. Group status is needed for groups to maintain their existence and position in relation to other groups. Social status can be clearly thought of as the psychological dimension of social existence. The function of society is a direct result of man's learned need for social position. The correlation of this insight would be to argue that society also functions because of man's learned attitudes and man's learned behavior.

Social status is a social grant. It is given by society, by groups. Status is the result of either ascription or achievement. More often than not the former is the case. The earning or giving of social position in any group occurs only in that other persons and groups in society give it. No person functions independently of the social matrix he finds himself in. Every person functions in the context of a social group. A growing child for instance, is socialized by his family, peer groups, church school groups and other groups in which he is a member. Each person in life looks to the group for personal values, and a sense of identity. The group is also the basis for the formation of attitudes in the individual.

From the group perspective status and social position are the central structuring principles of society. The criteria for determining social position within groups and within society are set forth by persons and/or groups. Personal functioning and the holding of particular attitudes which form behavior is a direct derivation of the norms, values, and rules of the groups which are emotionally significant to the individual. Continuation and position fulfillment

are both created and guarded by the group. In the light of the group-status dynamic, society, as a diversified and complex organization of strata, guarantees its own continued existence. The dynamic of status which is an inherent part of groups and becomes a learned need and a motivating drive on the part of membership is a perpetuating force for the norms, values, and rules of the group. Society functioning in and through the many groups which compose its total structure insures and perpetuates its own existence in terms of two general rewards, psychological and economic. The psychological reward is group and personal status and prestige. The economic rewards are in the form of money and material abundance.

Social control theory which posits social status as the very foundation of society is important to understand because it is the dynamic which offers primary resistance to personal and social change. If coherence and key positions are not filled, then the society experiences chaos and decay.

However, there is a price to pay for order and maintenance. That price is stagnation and dullness. Stagnation and dullness are the fruits of old and inherited attitudes. Stagnation and dullness in society negate creative growth and social change. Social stagnation and dullness are present in individual and collective behavior that are contextualized in the norms, values, and rules, i.e., attitudes, posited in society by history, old and inherited institutions, and sociological group process.

Group pressure, fear of rejection, confusion about one's own

identity apart from significant groups, and the social and personal traumas of change are all part of the tension exerted upon groups and individuals to maintain themselves according to old and inherited attitudes. The fear and pain of change is bound up in generic and specific social status. Change is painful. To adapt or to assume new attitudes that offer personal growth and social creativity presents to the individual and/or group the possible loss of social status. The loss of social status entails the giving up of certain psychological and economic rewards which are emotionally and materially significant. Sociologically, in terms of basic social control theory, old attitudes are self-generating and self-reforming. Hence, attitudes themselves are resistant to new attitudes.

2. Adjustment-utilitarian Function

The adjustment-utilitarian function of attitudes is that process in which particular personal and social attitudes function for the purpose of extreme need satisfaction. This is not to say that all attitudes are bound up with need fulfilling motives, but it is to say that individuals and groups possess certain attitudes that are so self-centered that those attitudes would be characterized as "neurotic." For instance, a person's positive or negative outlook toward his vocation or place of employment might be so great that his total behavior pattern is focused upon a quest for achievement on the job within the organization. When such a pattern occurs, other exterior objects often become inconsequential relative to the quest

for the desired achievement. Such behavior and such attitudes focused upon the external object, whatever it might be, offer a great deal of resistance to change. Such behavior can also be very destructive to self and to others.

The adjustment-utilitarian function of attitudes is a contribution of Daniel Katz. He has defined it formally as the "utility of attitudinal object in need satisfaction." It is also "maximizing external rewards and minimizing punishments."¹² This means that attitudes surface and adjust in order for a goal or object to be achieved. The burden is upon the object in part. However, part of the burden is also upon the need which gives rise to the quest of the object. That is to say the function of the attitude is to fulfill the often neurotic need that motivates or drives either person or group to gain the object or goal standing in tension to the need. Again the quest for achievement of the object or goal in order to satisfy the need, is the attitude. These attitudes and this style of behavior are pervasive in individuals and groups, and they serve as major resisters to change of any meaningful kind.

3. Ego Defensive Function

Attitudes pose a large resistance to change or allowance for change because they function in relation to the ego defense mechanisms of persons. Attitudes can be the ego defenses and the

¹²Havelock, pp. 4-25. Schiedel, p. 27, citing Daniel Katz, "The Functional Approach to the Study of Attitudes," Public Opinion Quarterly, XXIV (Summer 1960), 192.

facilitators which prompt the defenses into action. Again Daniel Katz has formally defined the ego defensive function of attitudes as the "protecting against internal conflicts and external dangers."¹³ Human beings normally function to achieve stability and security. That is, we have a desire or need for internal psychological freedom from external danger. External danger can refer either to verbal psychological attacks or physical attacks. The desire or need for security is the innate need of all life for "safety."

Another way of explaining stability and security would be in terms of emotion. Often emotion felt inwardly or emotion received outwardly is unpleasant. If it is internal, that is inside the individual, it creates instability. When a person is unstable as a result of uncontrolled emotion, often the dynamic is fear in some form. Fear is a result of conflict.

Emotion directed against a person, can be the emotion coming from another source other than from inside the person, which causes the experience of insecurity. Insecurity is fear or worry about "safety." Insecurity can also be "guilt." It is important to understand that exterior emotion which is directed from another source can be in two forms, potential and actual. A human being will experience guilt internally when his behavior or thought processes have contradicted the norms, values, and rules of his peers and other significant groups. If the group is not aware of a violation by a particular individual that individual will still feel guilt either

¹³Ibid.

conscious or unconscious because the potential is present for expressed, directed, actual emotion. Guilt then can be worry about "safety." This dynamic can be explained in terms of rejection. A violation of the group norms, values, and rules creates the potential for rejection from the group. The low self-image and self inflicted chastisement growing out of fear of rejection or fear of nonacceptance is guilt.

In the presence of guilt a person is unstable and insecure. To avoid stressful emotion, to maintain a level of psychological equilibrium, and to resolve (in the wrong way) internal and external conflicts is the function of the ego-defense mechanisms. An example of an individual or group laden with fear and guilt where the defense mechanisms are functioning to maintain stability and security can be seen in the highly prejudiced or authoritarian person. Consider a Ku Klux Klan member. The motivating forces are the emotions of fear and guilt in such groups and persons. However, in the context of the group the emotions and conflicts are resolved by such defenses as rationalizations and projections directed against Blacks, for example. The attitudes here are in the defenses, that is, fear and guilt are present in the defenses themselves. However, fear and guilt are the causative factors prompting the defenses into action. The attitude or attitudes operating in and at the base of the defensive functioning is the southern prejudice and hate for Blacks.

The ego-defense mechanisms function to resist change and maintain present behavior patterns because they can facilitate a

false sense of stability and security in individuals and groups. Even when a problem is present or a conflict unresolved, change is unlikely because the defense mechanism called into action by certain attitudes rationalizes away or projects the problem or conflict, or makes it seem as if everything is fine in spite of the presence of the problem. A third outcome might also be the motivation and redirection of behavior in a group and toward an object that is a result of the defenses. A classic example would be the Ku Klux Klan and their traditional hate for Blacks. In this instance an attempt would ultimately be made to destroy the problem or conflict exteriorly. However, the fear and guilt would still exist interiorly. In other words, the attempt by K. K. K. members to destroy all Blacks would not relieve their own sense of interior guilt about being alive.

In light of all this it should be pointed out that fear and guilt can also be used to facilitate change. They do not always function to resist change. A public speaker or a group could capitalize upon fear and guilt to change behavior, for instance, through the use of rejection. Consider a preacher telling members of his congregation they will go to "Hell" or that they will be rejected by God if certain behavior is not changed. Here, if behavior is changed, then the attitudes behind the behavior would probably remain. If the behavior changed, it would be for the wrong reasons. Instead of the person growing or changing for healthy reasons such as a thought-through system of "ethics," the behavior and/or attitudes would be changed out of neuroses, perhaps involving fear and guilt. Such a phenomenon is ultimately more destructive than constructive.

At this point, I want to present three characteristics of the defense mechanisms and then list them with their respective definitions. Dale Drum, Professor of Speech at California State College at Long Beach, points out that the defense mechanisms are unconscious. If persons were aware of their defensive functioning, defenses would not be defenses. Defenses function at the unconscious level to promote stability. Second, defenses are universal. Every person and all societies function defensively in different respects and at different times. Third, all defenses are in the final end, a diversion from the problem. Problems and conflicts are avoided or behavior takes another direction simply because the defenses, as pointed out, are unconscious. A person might appear to seek to resolve a problem or conflict but in actuality he is passive toward the conflict or problem. The dynamic of this is that the focus of the defenses are upon the resolution and removal of the emotion interiorly and exteriorly rather than the problem itself!¹⁴

The defense mechanisms which are functioning in persons and groups to resist change are:

1. Repression -- Driving thoughts and memories from consciousness into unconsciousness.
2. Rationalization -- a reason or excuse for actions taken or to be taken which is plausible, but not the real one: lying to one's self, not to others.
 - a. Sour Grapes -- convincing one's self that something isn't worth having when one finds it impossible to gain.

¹⁴Dale D. Drum, Human Motivation (Dubuque: Brown, 1966), pp. 60-62.

- b. Sweet Lemons -- convincing one's self that something is highly worthwhile when one is forced to accept it.
- 3. Denial -- rejecting the idea that a problem exists, or that it is as important as it really is.
 - a. It Can't Happen Here -- convincing one's self that a threatening event will not occur to one's self or in one's location.
 - b. Fatalism -- denying of responsibility for an event by treating it as inevitable.
 - c. Humor -- any kind of comic reaction, jest, lightness, ridicule, or laughter which removes the threatening quality from an event by making it appear less real or less important, thus reducing the necessity for action.
- 4. Isolation -- not feeling an emotional reaction to a recognized problem which ordinarily evokes affective response.
 - a. Intellectualization -- talking about a problem in intricate detail in order to avoid having to feel about it.
 - b. Dissociation -- failing to recognize logical connections between incompatible systems ("logic-tight compartmenting").
- 5. Insulation -- withdrawing into a passive, inactive state in the face of threatening events.
- 6. Projection -- attributing one's unacceptable feelings to others to avoid attributing them to one's self.
- 7. Displacement -- expressing an emotion toward a less threatening person or object when one cannot express it towards its proper object or person.
- 8. Sympathism -- Attempting to gain sympathy depreciation or fancied problems.
- 9. Fantasy -- any form of day dreaming.
 - a. Escapism -- daydreaming about problems unrelated to one's real problems to avoid coping with the real ones.
 - b. Knight in Shining Armor -- daydreaming about one's real problems in terms of exaggerated and fanciful solutions usually involving carrying one's abilities to an imagined extreme.
- 10. Undoing -- carrying out actions of self-punishment or actions leading to punishing situations or carrying out ritualistic actions in order to gain release from feelings of guilt.
- 11. Identification -- relating one's self to another person, ideal, group, or institution in such a manner that its successes become one's own, to gain feelings of worth.
- 12. Introjection -- accepting the attitudes expressed by others as one's own, thus avoiding threat from them.
- 13. Reaction formation -- expressing attitudes which are the reverse of what one would like to express, to protect one from accepting the latter as one's own, as they are too threatening.

14. Compensation -- focusing one's attention and energy upon one's ability in order to avoid facing perceived failure in another.
15. Regression -- adopting manners and actions appropriate to a younger less mature age of one's development, to avoid the threat from mature interactions.¹⁵

C. THEORY OF PERSUASION

Having presented a few definitions of attitudes in order to enhance and clarify to what end persuasion is to be directed, and also having briefly examined a few major problem areas in terms of resistances to attitude change, I will attempt to present a clear, systematic, theoretical statement of persuasion. The original question raised was one of change or movement. "How are attitudes changed in order that faith can be learned?" Another question, perhaps somewhat related is, "How does movement become enhanced?" Movement refers to the moving of attitudes along a continuum. If, for example, attitudes are located at the extreme right of a continuum it might be more feasible not to produce radical transformation of the attitudes but rather to change the attitudinal position on a scale. This achievement would be to move the attitudes to the center or maybe slightly left of center. The position on the scale or continuum is always relative. That is to say, that attitudes should be moved from one locus to another in order to coincide with the locus of faith.

I want to stress that persuasion does not have, as a primary goal, either opinion change or belief formation. To change opinions

¹⁵Ibid., pp. 66-110.

or beliefs may be to do only that without changing attitudes. The goal of persuasion is to change persons. It is also to facilitate and motivate growth in groups and structures. Part of the direction of the persuasive process directed toward facilitation of growth is behavior change. The goals of persuasion are bound up in the central thrust of preaching which is the cry for faith, the cry for love and justice, and the cry for God's impinging and eternal reign.

Attitudes are a part of the person.¹⁶ They are deeply imbedded in one's psychological structures and in one's sense of self. They are also deeply ingrained in the sociological structures of culture and society. The implication of the relation of attitudes to persons and society is specifically in terms of a certain life style. Life style and behavior characterize persons and society. The purpose of persuasion is change of attitudes, that is deep reformation of persons, society, life style and behavior.

The formal end or goal of persuasion is influence.¹⁷ This end can be illuminated by postulating a definition of persuasion. Persuasion is:

. . . that activity in which speaker and listener are conjoined and in which the speaker consciously attempts to influence the behavior of the listener . . . a method of influence short of any physical contact or coercion. It is effective when either the listener's observable behavior or his predispositions for behavior are modified or changed.¹⁸

¹⁶Note footnote 11.

¹⁷Schiedel, p. 55.

¹⁸Ibid., pp. 1-2.

In Thomas Schiedel's definition cited above the emphasis was upon the speaking process where the experience of persuasion is a process occurring between speaker and audience. Persuasion is seen as a speaking process involving nonviolence. Force, threat, physical contact, and coercion are off limits in persuasion. Again persuasion is a form of method of "influence."

Wallace Fotheringham broadens a conceptualization of persuasion in his definition:

Persuasion is conceived as that body of effects in receivers, relevant and instrumental to source-desired goals, brought about by a process in which messages have been a major determinant of those effects.¹⁹

Fotheringham implies that persuasion is a process of influence directed toward change that can involve methods of relaying messages other than public oratory. Other means might be some form of non-verbal communication, or the use of mass media such as news, radio, television, or film, or even art.

At this juncture there are a number of dimensions of persuasion which theoretically define the characteristics of persuasion as a method of influence. The first dimension is a dominant concept inclusive of the parameters that will follow. Persuasion aims at effects. Effect is the end thrust of persuasion. In other words persuasion seeks to gain results. It is the energized or concentrated attempt to create certain predetermined behavior in a

¹⁹Wallace Fotheringham, Perspectives on Persuasion (Boston: Allyn and Bacon, 1966), p. 7.

specific audience or group. To think of persuasion as an influential process or a process dynamically attempting to influence is to relate it to effect. Persuasion happens. It is not the notes on a manuscript. It is not two people or a group of people together. It is not people communicating. Effect is persons, groups, persuader and persuadee involved directly in the process of attempting influence.

Persuasion, second, is instrumental. That is, persuasion is functional and useful. It is a means to an end. It is a means to a goal not yet achieved.²⁰ To argue for persuasion as a means to an unachieved goal is to argue for an ultimate goal of action. In clarifying action, Fotheringham writes:

The ultimate goal of all persuasive efforts is action. The development of comprehension, feeling, belief, retention, confusion, uncertainty is instrumental to the goal of persuasion. These function to influence, direct, and control the actions of others. Those persons typically identified as professional persuaders--politicians, advertisers, propagandists, leaders of movements, evangelists, physicians, psychiatrists, lawyers, social workers--seek action from their audiences. Less than this is unsatisfying. In this sense, then persuaders are not different from those who employ force or authority in influencing others. The goal of all such individuals is action on the part of those to be influenced.²¹

Instrumentality which encompasses ultimate action must distinguish between action of persistence and change, and action or behavior involving deterrence of unwanted action. Four categories

²⁰Ibid., p. 32.

²¹Ibid.

(making the distinction) are: (1) adoption, (2) continuance, (3) deterrence, (4) discontinuance.²² These four categories just stated have to do with persuasion theory in that they are the goal setting or objective setting dimensions of the persuader. For example, the persuader in establishing goals and objectives must decide the end results to be accomplished. Should the audience adopt a certain action or attitude, should they continue an action or attitude, or should the audience be deterred in an action or discontinue completely a certain action or attitude. These kinds of questions have to be answered in order to crystalize goals and objectives.

One last important dynamic or facet of the instrumentality of persuasion is the conceptualization of persuasion as a campaign. Campaign here has meaning similar to campaign in a political sense. Campaign refers to continuing or continued action of attempt at influence toward a predetermined goal or goals. If persuasion is a means to a goal in terms of its function and usefulness, and if it is ultimately action it must be a campaign. Persuasion must be a constant and/or continuing process. Attitudes and behavior are not changed by a one-shot effort. Persuasion, if it is true persuasion, and if it is to be successful must be a sequence of efforts to achieve the desired goals or action of adoption, continuance, deterrence, and/or discontinuance.²³

²²Ibid., p. 33.

²³Ibid., p. 34.

In persuasion the initial effort sets the stage for the second effort. An example might be a preached sermon followed up with group work, role-playing, or simulation gaming. The featured point to be grasped is that persuasion is a process in time!

The third dimension of persuasion is message. The message is the symbols, cues, language, words, sentences, images, etc., which embody the desired effects. The message is the point of achievement. Message is the predetermined goal. Message is the idea to be communicated to the audience and it involves word choice. The message will either be clear, persuasive, and efficient or not depending upon the choice of words which ultimately convey the message to a large degree. A message can be more powerful and persuasive if the persuader has employed economy of style, where a message uses a minimum of words for a maximum of effect.

Words and language also have limitations in that the audience sometimes may understand meanings differently from the persuader. Also an audience is visually perceiving the persuader which sometimes is a distraction from the words in the sense the audience is caught up in the physical movement and form of the speaker. The opposite could happen as well. The audience could be turned off by the physical appearance of the speaker and thus fail to hear his words. The point to be made is that language is limited.

In theory and reality, message is never an independent phenomenon. The message, the goal, the effect, the end of persuasion is always relative to contexts. Such contexts involve extensive audience analysis, subject analysis, and objectives or goal analysis.

...

Various historical, psychological, and sociological dynamics always contextualize a persuasive situation so as to determine the message, the mode of persuasion and the objective or desired goals of a particular persuasive event. Message and its practical relation to persuasion will be more extensively explored in the final section of this dissertation.

The final dimension of persuasion is that it provides the right of the hearer to make a choice or decision freely. This is to say that persuasion is the inherent right of the receiver, the audience, or the persuadee to either accept or reject a message. Freedom is actualized in persuasion in that the persuadee's freedom and right to reject an innovation, a new value, a new attitude, a new behavior, etc., is always preserved. Persuasion encompasses ethics and therefore must occur in relation to the norms of some ethical system in order to insure freedom of choice.

When freedom of choice is denied, then the persuader is unethical and becomes a coercer or propagandist. (Consider Hitler and the use of storm troopers and also the subtle appeal to the fears and guilts of the masses of people.)

Freedom in persuasion is the opposite of brainwashing, hypnotism, coercion, propaganda, and the use of violence. Persuasion as a means of freedom, preserving ultimate choice seeks to discover truth and protect truth. Choice allows the persuadee the double option of rejecting a message and choosing not even to give his attention to the message. Choice involves the right of a potential persuadee to not be present at a persuasive event.

It is particularly important to maintain freedom of choice in the context of mass technological society. In Planning For Innovation, it is pointed out that in a bureaucracy where there are many prescribed rules for behavior freedom and choice are denied. Members of the bureaucratic organization lose their potential to be rational decision makers.²⁴ Generalizing from this insight it can be argued that in institutions and societies heavily laden with norms, values, and rules it is difficult for authentic persuasion to occur. Such a phenomenon has serious implications for the church as institution and as local church with a large membership. Choice and freedom are preserved and authentic persuasion can occur when institutions are de-bureaucratized, (i.e., with fewer formal rules and regulations) as much as possible. It is in such a situation that truth and ultimate reality in the final end have the best chance of prevailing.

D. SUMMARY AND CONCLUSION

In this chapter I have attempted to define attitudes and present three major resistances to changing attitudes. I have reflected upon persuasion as a method or process of influencing change. My final concern was theoretically to outline the dimensions of persuasion as a process of change. In the final chapter I will relate in a practical context the dimensions of persuasion to

²⁴Havelock, pp. 4-34.

preaching. My concern will be to intersect persuasion with preaching in order to permit preaching to be more persuasive.

Attitudes cannot be changed overnight. Persons cannot easily experience growth. Society does not readily lend itself to restructuring, permitting a greater presence of love and justice.

Attitudes are a predisposition to behave in a certain way. Persuasion is a nonviolent, noncoercive means for overcoming the resistances of social control, adjustment and ego defense function of attitudes in order to change attitudes and behavior, i.e., to change persons to a specific end: faith.

CHAPTER II

THE CONTEXT AND NATURE OF PREACHING

The content of this chapter will address itself to two concerns. The first concern will be to establish a context for preaching. The second concern will be an attempt to set forth the nature of preaching by employing the insights of three authors: Rudolf Bultmann, Eta Linnemann, and Carl Michalson. The broader categories for describing preaching will be Biblical and theological. Out of these two categories we can in part state the nature of preaching. In other words the nature of preaching can, in part, be understood in terms of the framework used to view it and the language of the discipline used to characterize it. Language itself is a form which sets limits, defines, and creates the nature of any event, process, or phenomenon.

The context of preaching will be taken from the insights of one of the major church reformers of the sixteenth century, Martin Bucer. His concept of the church, when spelled out clearly, establishes a context for preaching which permits a natural movement into the nature of preaching. It permits the nature of preaching to be defined in terms of Biblical and theological perspectives.

Before moving into the central body of material, I should say more about the purpose and goals that are held in tension during this discussion, first, I am concerned to distinguish clearly between preaching and other forms of public oratory or public address. In other words, "What is the difference between preaching and speech?"

The way I propose to handle this question is to conceptualize as concisely as possible a context for preaching which in turn will serve as a backdrop for defining the nature of preaching. If preaching is to be understood, if it is to be differentiated from other forms of public address, and if preaching is to continue to be vital or to be re-vitalized, its nature must be conceptualized in and of itself and in reference to a context. This appears to be at the heart of the problem.

A larger purpose or goal held in tension by this dissertation is to create a point of intersection between persuasion and a few major speech tools. By speech tools I mean techniques, means and methods which should be considered when constructing a speech or in this case a sermon. I also mean techniques, means and methods for evaluating and critiquing a speech or sermon. More specifically the point at hand is the defining and contextualizing of preaching so as to allow the intersection to occur. Hence an even larger goal will be the creation of techniques, means, and methods for persuasive preaching which is oriented to our immediate purpose which is the defining and contextualizing of preaching, because without this understanding it would be impossible to achieve the larger, long range goals.

A. CONTEXT OF PREACHING:

MARTIN BUCER'S THEOLOGY OF THE CHURCH

Any speech form, public address, debate or sermon, has a con-

text, i.e., a particular and peculiar milieu of experiences, traditions, events, and institutions. Speech is not a static phenomenon. It is active and dynamic. Speech is a process that has movement and continuity in time, in history. Two examples may help to illuminate the points at hand. First consider traditions and their peculiar natures. Traditions move in time by linking the present with the past. Traditions enable the past to inform the present. The simple point is that verbal traditions were created by an act of speech. They are maintained by acts of speech. Their process and functions are started and carried on by no other process than that which occurs in human history.

As a second example consider the context created by groups in society, or perhaps more specifically, social institutions. Groups or institutions owe the maintenance of their existence to speech. They owe their original creation to speech. A simplification of this would be to define speech simply as the "talking process" whereby persons exchange and share interests and information for the accomplishment of common goals. A group might in turn maintain itself and attempt achievement of its goals by delivering common interests and information to other groups or even to larger society. One such group which is here the focus of concern is the church.

As already stated in the introduction we are concerned with a context for preaching which will create a backdrop for differentiating preaching from other speech forms such as public address or campaign

oratory. This will allow us to begin to define the nature and substance of preaching. An ultimate goal is to grasp a working notion of what preaching might be.

The context I am proposing is taken from the insights that can be drawn from the writings of Martin Bucer, a sixteenth century reformer. The discourse of Bucer's theology of the church has to be grasped within a few references because of the lack of translations of his writings. However, there is enough available in English to give us substantial information for the limited endeavors of this chapter.

Martin Bucer's theology of the church begins with four principles which were essential for liturgical recovery and revitalization of Christian worship.¹ The first principle was for the congregation to adhere to "the clear and plain declaration"² of the Holy Scriptures. Two dimensions come to light which aid in quest of our present goal and were reforming acts for both Protestantism and Bucer. They are the central authority of the Bible in worship, and Christian worship as an act constituted by the preaching of the word within the congregation. The church responds to the word in prayer and praise.³ For Bucer the spirit of the Lord is at work in the congregation when the word is preached eliciting response in prayer and praise. These acts of divine worship are the context and the power by which men are

¹Bard Thompson (ed.), Liturgies of the Western Church (New York: World, 1961), pp. 159-179. In this work the reader will find an elaborate discussion.

²Ibid., p. 162. ³Ibid.

brought to faith.⁴

The second principle for liturgical recovery was for the congregation to give priority to the action of the Holy Spirit in the worship service. The activity of the Holy Spirit in Bucer's scheme is precedent to both physical and structural elements of worship.⁵ The activity of the spirit endows the heart with the spoken sermonic word. Through this event the preached word becomes the lively work of God. The fruit of the lively word of God is fourfold. First, men are called to repentance. Second, men are impelled to prayer and assured that they are heard. Third, men are endowed with spiritual gifts which assures mutual priesthood for loving service to one's neighbor. Fourth, by way of summary, the Holy Spirit in the congregation guarantees by the nature of its requirements an "unsensual and true worship of God" and not a worship of a sensual nature dependent upon externals.⁶

The third principle, which is of somewhat less relevant concern here, is Christian liberty.⁷ Christian liberty makes reference to freedom of movement in the liturgy and in the act of worship itself. Bucer believed that only the sermon should be controlled in the assembled congregation.⁸

The fourth principle is of central importance in Bucer's thinking. In arriving at an adequate understanding of the theology

⁴Ibid. ⁵Ibid. ⁶Ibid. ⁷Ibid., pp. 162-163. ⁸Ibid.

of the church this principle in conjunction with a particular portion of principle two has a serious place in the construction of that theology. The fourth principle then, is Bucer's concept of the church as a "community." This definition goes beyond the gathered and committed conceptualization of the congregation in that Bucer describes and specifies the "community" as one of "love."⁹

In Bucer's characterization of the church as a "community of love" there is a definite movement into the realm of ethics. Love is very central to the thrust of the New Testament as it seeks to embody the reality of God's love for persons and the claim that God's love is most succinctly seen in the life, death, and resurrection of Jesus. Hence the two great commandments as ethical summation of the teachings of Jesus become a pivotal point for Bucer's conceptualization of the church. The two great commandments spoken by Jesus in response to the Pharisee's question as to which was the greatest commandment are:

Love the Lord your God with all your heart, with all your soul, with all your mind. That is the greatest commandment. It comes first. The second is like it: Love your neighbor as yourself.¹⁰

It is from an ethical/theological tension derived from Jesus and Paul that Bucer argued for the church as a "community of love." The ethical imperative of the great commandments "to love" stands as the first dimension of the polarity. This first dimension as ethical

⁹Ibid.

¹⁰Matthew 22:37-38, N.E.B.

imperative as well as the second dimension can be seen in the following:

The whole life and work of the congregation are incited by the commandment of love; and that commandment is invested in the priesthood of all believers, who being freed from the fretful concern of working out their own salvation, are called to lead their neighbors into communion with God and one another.¹¹

In reflecting back through the above quotation, the second dimension standing in tension to the ethical imperative comes to light. The second dimension is a theological affirmation or understanding often referred to as "justification." It also symbolizes God's promise and man's hope. Out of the tension created by the polarity constructed by Bucer comes the substance of the church.

The believer as priest can lead his neighbor into communion with God because of freedom from fear of damnation. The believer's freedom from a "fretful concern" about his own salvation was a central concern for the reformers. Clearly seen in Bucer's scheme is one of the great theological contributions of the Reformation, the recovery and rediscovery of individual faith. That is an inner certainty, inner conviction, indeed an inner confidence that one's salvation is a gift from God and could be received by a simple act of faith. We see in Bucer's scheme and thought the substance of Romans. The derivation of Paul's theology is affirmation, justification for the believer. Bucer's second dimension is God's guarantee making possible individual faith and inner assurance.

¹¹Thompson, p. 163.

The conclusion of the matter is this: there is no condemnation for those who are united with Christ Jesus, because in Christ Jesus the life-giving law of the spirit has set you free from the law of sin and death. What the law could never do, because our lower nature robbed it of all potency God has done: by sending his own Son in a form like that of our own sinful nature and as a sacrifice for sin, . . .

With all this in mind, what are we to say? If God is on our side, who is against us? He did not spare his own Son, but gave him up for us all; and with this gift how can he fail to lavish upon us all he has to give? Who will be the accuser of God's chosen ones? It is God who pronounces acquittal; then who can condemn?¹²

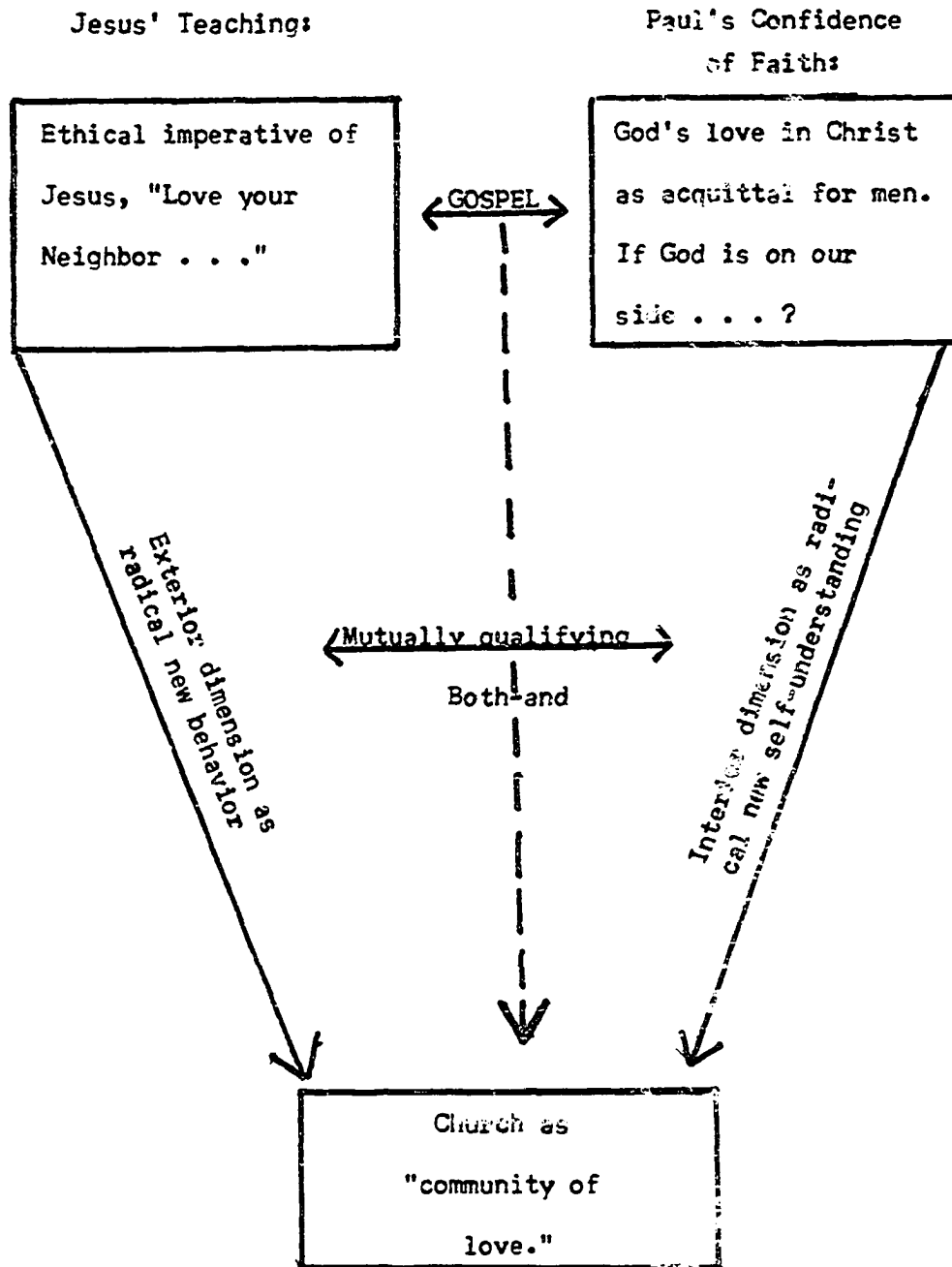
It was this faith of Paul revealed in Romans that was the basis for the Reformation and serves in part as the basis for Bucer's fourth principle in conceptualizing the church as the "community of love." That faith is the reality that one inwardly by faith could be absolutely certain of his salvation, i.e., of God's overwhelming, justifying love given in Jesus Christ!

It must be re-emphasized that the theological dimension of God's affirmation of and love for men stands in a polarization to the ethical imperative of Jesus in the great commandment to love. For, hence, Bucer defines the church as the community of love whereby persons in that community are given spiritual gifts (principle two) for service in love to their neighbor. Indeed Bucer argued, "for how can he praise God who is indifferent to his neighbor?"¹³

The two dimensions standing in tension to each other tend to be mutually inclusive in that they qualify each other. Yet at the same time they stand as two independent realities. It is the tendency

¹²Romans 8:1-3a; 31-34, N.E.B. ¹³Thompson, p. 163.

toward mutual inclusion that creates the tension. The argument here is for a both/and typology. From the tension between the two evolves the church, the community of faith. The church is composed of those gathered persons who have realized the imperative for ethical behavior which comes from the radical new self-understanding made possible by the freely given, assured love of God in Christ. Ethical behavior in the form of love for one's neighbor discovers God's love and affirmation of men. Likewise God's love and affirmation when realized by a person as believer compels or discovers ethical behavior as love for one's neighbor. Each dimension is operative as a process exerting influence upon the other, thus each qualifying the other. The end result is the church, the gathered persons, i.e., community, standing under this tension. Note the following diagram for clarification of the dialectical polarity in Bucer's thinking which has to this point been discussed.



Bucer would not argue that persons in the church have fully realized or achieved their whole potential for receiving God's love, or loving one's neighbor. The church is a reality in time that has movement in time. Persons in her fellowship are continually confronted with the word, impelled and enabled to accept God's love and at the same time to love their neighbors in richer, deeper ways. Persons grow in time because whenever the community gathers in worship the word is spoken and the spirit is acting!

The demands of love within the community of love take on a dual emphasis. Love impels men to the mutual priesthood caring first for the physical needs of neighbor and second for the spiritual needs. A person in the community freed from worry about his own salvation but realizing and accepting God's grace, has the demand laid upon him by love, to see to it that the "good news" of God's love, God's attempt to be in communion with man, is shared with the neighbor who has not heard.

To fulfill the dual calling of love within the community of love (that is, within the congregation) is the authentication of Christian worship in Bucer's conceptualization.¹⁴

Although the treatment of the above ethical, theological, and historical points has been brief, we can see by interpolating and extropolating within the parameters of the four principles of

¹⁴Ibid.

liturgical recovery established by Bucer that in each case the polarity of Jesus' ethics and Pauline theology is held in tension. The tension is not static but is dynamic, moving in time, accomplishing three ends. First, the believer who is the priest (minister) is assured of his own salvation. Second, the believer is commanded to love others, his neighbors, out of response to salvation. Third, the tension existing between the two polarized dimensions, "ethical imperative" and "confidence of faith" composes the church. The imperative to love and the confidence of one's own salvation is the very cement of the church. It is important to note again that each dimension has value in and of itself. However, a far greater value is gained in their mutual qualification. That is to argue that the "ethical imperative of love" and the "confidence of faith" become a both-and proposition with a greater value growing out of the two dimensions informing each other. The tension of the both-and polarity is the locus of the church, i.e., the Christian Faith.

In briefly rehearsing over the four principles of liturgical recovery we can in a few sentences state explicitly Bucer's theology of the church constructing a context for preaching. His theology in its most elementary form emphasizes love. The second and fourth principles define the structures for seeing love. Those structures are: the word of the sermon, the activity of the Holy Spirit, the church as community, Jesus' ethical imperative to love, Paul's confidence of faith that one is freed from fear of damnation, i.e., alienation and meaninglessness, therefore free to love, and last

the priesthood of all believers. The totality of these structures inextricably constructed sets forth a polar tension from which the gospel evolves and in which is to be found the locus of the church. The essence of the entire scheme is that God's love is given in Jesus Christ, men gather in community to hear and celebrate the demands and promises of God's love, i.e., grace. Out of that peculiar and particular community where men experience salvation they respond by serving neighbor and world in love.

B. THE NATURE OF PREACHING

1. Rudolf Bultmann

Within the parameters of the context of the church that have been presented in the above section we now turn to the nature of preaching. Preaching, as an event within the church and worship, was defined by Bucer and other reformers as a process in that when the sermon was spoken the word occurred. The word coming out of the sermon addressed itself to the listening congregation. In the final analysis the reformers believed that the physical process of the sermon itself was not determinative of the effectiveness of the sermon, but rather the work of the Holy Spirit in the congregation and in the worship service was the agent that implanted the message of the sermon upon the hearts of the hearers calling them to faith. Given this foundation we now turn to two modern theologians, Rudolf Bultmann and the even more contemporary Eta Linneman to explore the nature of preaching. Through their conceptualization the task of differenti-

ating preaching from other forms of speech can be further elucidated. Hence we can also begin to develop theological insights which will enable the formulation of a concrete definition of preaching itself.

Preaching in the New Testament according to Bultmann begins with the message of Jesus.¹⁵ Such a statement demands further clarification in that preaching in the New Testament is bound up in two levels superimposed upon each other. The fact of superimposition is not to argue that the levels cannot be distinguished because Bultmann and other form-critical scholars have achieved and are achieving the task of separating the layers of both tradition and preaching based on Jesus' message found in the New Testament.

The two levels inextricably bound together can be referred to here as the primary and secondary levels. The primary level of preaching is seen as stated in the spoken words and the message of Jesus. The secondary level of preaching occurs in the preaching or proclamation of the early church which preserved and passed on the oral tradition. This tradition was passed on from congregation to congregation and from one generation to another until the evangelists collected the tradition, preserved, and proclaimed it in written form. The proclamation of the early church occurred as an event after the death and resurrection of Jesus and was influential in giving rise to the writings of the New Testament. It continues today beyond the

¹⁵Rudolf Bultmann, Theology of the New Testament (New York: Charles Scribner's Sons, 1951 & 1955), I, 3.

written word as a living, ongoing process. In this light the secondary level, the preaching of the early church, became the embodiment of Jesus' message, and hence is the predominate level in the two-level typology. It should be noted that the oral tradition can be viewed as the interconnectional fiber between the two levels. Oral tradition preserved Jesus' message, and it functioned as proclamation in the early church. Thus, oral tradition as a both-and phenomenon is the proclamation of the church through preaching and the writing of scripture becomes the interior fiber which hinges the message of the church to the message of Jesus.

It was out of the secondary level experience, i.e., the preaching and faith of the early church, that the New Testament derives its sources of Jesus' message. These sources are the Synoptic gospels, Matthew, Mark and Luke.¹⁶ Thus, the immediate point at hand is that there are two levels of preaching; the message of Jesus and the preaching of the early church. Out of this milieu come the Synoptics. The two levels being separate and distinct as they later come to be and as we have them today are at the same time inextricably bound together.

What has been written in the preceding paragraphs serves as background to a Bultmannian understanding of preaching. That understanding begins with kerygma, i.e., the proclamation of Jesus Christ:¹⁷

¹⁶Ibid. ¹⁷Ibid.

But Christian faith did not exist until there was a Christian kerygma; i.e., a kerygma proclaiming Jesus Christ--specifically Jesus Christ the Crucified and Risen One--to be God's eschatological act of salvation. He was first so proclaimed in the kerygma of the earliest church, not in the message of the historical Jesus, even though that church frequently introduced into its account of Jesus' message, motifs of its own proclamation.¹⁸

Hence the nature of preaching in the Christian tradition has its basis in that the proclaimer became the proclaimed. The subsequent experience was the church giving rise to Christian faith. The early church took upon itself the task of going behind the message of Jesus to Jesus himself, proclaiming him as Christ, Messiah, Son of God, Lord and all other titles which symbolize that Jesus in both message and personhood was the final advent of God in history offering salvation to mankind. In the act of recognition and response does Christian faith rise and Christian preaching assume its nature.

At this point to further develop and elucidate the nature of preaching from Bultmann's perspective I will set forth some basic constructs or parameters of Jesus' message. I say constructs and/or parameters of that message because the message itself cannot be captured by language but in reality that can only be experienced in human life. However, language can characterize, symbolize, and point to that message with a degree of authenticity.

The first construct of Jesus' message is his "proclamation of deliverance and call to repentance" setting forth an eschatological

¹⁸Ibid.

promise that the Kingdom of God is at hand.¹⁹ Deliverance from Satan and the opportunity for salvation is now. It is at hand. Hence for Jesus the time for a decision is relative to the immediate impinging Kingdom of God calling men to repentance and promising deliverance "right now."²⁰ Bultmann cites the following passages as demonstrative of the immediate decision required by the message of Jesus. "Follow me and let the dead bury their own dead."²¹ "No man who puts his hand to the plow and looks back is fit for the Kingdom of God."²²

Along with the call to immediate decision is a promise of deliverance from the powers of Satan, i.e., the power of death understood as demons, for those who would make the decision. Bultmann exemplifies the summons in the form of promise:

Happy are you poor, for yours is the Kingdom of God, happy are you who hunger now, for you shall be filled, happy are you who weep now, for you shall laugh.²³

A second major construct which in a sense is the fruit of God's "deliverance and call to repentance" is "the Kingdom of God." The Kingdom of God can be conceived simply as the actuality of deliverance. The Kingdom of God is the presence of deliverance

¹⁹Rudolf Bultmann, Jesus and the Word (New York: Harper & Row, 1964), p. 27.

²⁰Ibid., p. 31. ²¹Ibid., Matthew 8:22. ²²Ibid., Luke 9:62.

²³Ibid., Luke 6:20-21, p. 27.

for men which comes as an either/or confrontation.²⁴ It is the presence of God coming as a miracle²⁵ standing diametrically opposed to all values and ethics of this world,²⁶ claiming a man by requiring decision and offering him hope existentially as well as eschatologically. In fact, it is the eschatological dimension which creates hope for men in the present because Jesus' message was transcendent and offered a transcendence in terms of deliverance to those making the decision.²⁷

The idea of eschatology and existentialism sets before us a third construct of Jesus' message briefly mentioned in the preceding paragraph. That construct is "future and present." According to Bultmann, Jesus proclaimed the impinging "Kingdom of God," i.e., the Reign of God, which was the central substance of Jesus' message. The meaning of "future and present" is two different locations for faith with the future taking priority over the present. Let me elaborate. "Future and present" for Jesus was definitionally and conceptually related in the context of the Kingdom of God. That is to say that the Kingdom of God was completely a future event. It was for Jesus a transcendent happening which, though, completely determined the present.²⁸ The future was impinging upon the present compelling men to an immediate decision.

²⁴Ibid., p. 35. ²⁵Ibid., p. 37. ²⁶Ibid., p. 26.

²⁷Ibid., (For a complete discussion see pp. 35-45.)

²⁸Ibid., p. 31.

The Kingdom of God is future because it is transcendent to the laws, customs, and institutions of men. It compels men to make a decision in the present which constrains them, impels them forward, and thereby determines the future. In this sense the future action of God, the Kingdom of God, is self-determining once men in the present have decided for it.

Jesus saw men in a crisis of decision which was the essential characteristic of their humanity.²⁹ Hence every hour was the last hour making each hour the moment for decision.³⁰

The crisis of humanity was Jesus' understanding of both human beings and the human predicament. This understanding is radically different from any modern conception. Modern humanity conceives humanity in terms of its "intrinsic worth," which is in terms of the "highest and noblest" in absence of any divine quality.³¹ Thus, Bultmann argues for an opposite relative to Jesus' point of view.

By way of contrast, the worth of man for Jesus is not determined by his human quality or the character of his spiritual life but simply by the decision the man makes in the here-and-now of his present life. Jesus sees man as standing here and now under the necessity of decision, with the possibility of decision through his own free act. Only what a man now does gives him his value. And this crisis of decision arises for the man because he is face to face with the coming of the Kingdom of God.³²

²⁹Ibid., p. 52. ³⁰Ibid.

³¹Ibid., p. 54. ³²Ibid.

The opposite operative reality of decision for the coming Kingdom of God is "death."³³ Death, like the Kingdom, is an impinging future event. Not to make a decision for the Kingdom of God was to make a decision for death which then becomes the determinative reality of one's existence. The Kingdom of God is an either/or proposition. There is no neutral ground. Both the Kingdom of God and death imply an end to earthly existence as we know it.³⁴ Hence the Kingdom of God and death limit man in the present and place him under the necessity of decision. It is then a decision that is unavoidable; there is no middle ground. The decision confronting a man is either "the Kingdom of God" or else "death." "The Kingdom of God" was for Jesus a positive promise to man.³⁵ It was the promise of joy, hope and freedom which are contrasted to the realities of silence, darkness, and misery of death.

The Kingdom of God can finally be characterized in terms of a certain conception of man. This conception is that a man derives his worth in terms of the decisions, moment by moment and hour by hour that he makes. Jesus' message called men then to decide to act in accordance with the "will of God."³⁶ To make a decision to obey the will of God is indicative of the positive thrust of Jesus' message, the Kingdom of God, and the will of God. The negative of this decision was obedience to Satan, evil will, i.e., the bad acts and decisions of men.³⁷ Hence in the context of a decision for Satan, a man lived

³³Ibid. ³⁴Ibid. ³⁵Ibid., p. 55. ³⁶Ibid. ³⁷Ibid., p. 56.

in the present as a dying man, as an alien.³⁸

At this point we conclude the presentation of the constructs/parameters of Jesus' message by briefly pointing out two very relevant dimensions of God's will in the understanding of Jesus' message. These two dimensions being fundamental to the teaching of Jesus are an insistence on obedience and the commandment of love. It is important to remember that these two dimensions grow out of and hinge upon the will of God.

The preaching of Jesus in the proclamation of God's will insisted upon radical obedience. As we have seen above, to make a decision against the coming Kingdom of God was to decide for death. Hence a decision for the Kingdom of God was a radical decision which took priority over all else in a man's life. That means that all earthly possessions and all personal relationships, family and friends, become secondary to the Kingdom of God and obedience to it:

Radical obedience exists only when a man inwardly asserts to what is required of him, when the thing commanded is seen as intrinsically God's command: when the whole man stands behind what he does; or better when the whole man is in what he does, when he is not doing something obediently, but is essentially obedient.³⁹

Radical obedience to God's will, i.e., the coming Kingdom of God, implied a radical reorientation in terms of, first, one's relationship to God, and second, in terms of one's conduct to others. The commandment of love in the teaching of Jesus is a duality:

³⁸Ibid., p. 55. ³⁹Ibid., p. 77.

. . . Hear, O Israel, the Lord our God is Lord above, and you shall love the Lord your God with all your heart and with all your soul and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these.⁴⁰

Love for God and love for neighbor for Jesus become the normative principle of radical obedience. Love becomes normative of both for and as a result of faith. For Jesus this faith defined by love was in God. For the church the faith becomes Christian faith. That is to say that Jesus is the revelation and sign of God. Jesus in his life and ministry points to God allowing men to see and believe.

Love in Jesus' understanding was more than emotion.⁴¹ It was not an all pervasive ethical principle nor was it a virtue, a sign of a good man. Love grows out of decision. Jesus believed that God's will meets men in all of their concrete situations of life both personal and social. God's will in meeting a man demands of him relation to God himself and to his neighbor, i.e., radical obedience that love might be an operative force allowing God's will to reign supreme. Jesus assumed that a man would know the requirements of love⁴² and that a man would know explicitly the demands of God's will in the concrete

⁴⁰Ibid., Mark 12:29-31, pp. 113-114. ⁴¹Ibid., p. 117.

⁴²Ibid., p. 113. To speak of Jesus' understanding of love in aesthetic language would seem to indicate that it is non-discursive. That is to say, that love for neighbor is transcendent to logical comprehension. However, it is ultimately ordered upon one's obedience to the demands of God's will. Apart from God's will, radical love for neighbor in Jesus' preaching is neither logical nor humanly comprehensible.

situations he finds himself in. Hence love becomes an attitude, a state of being or perhaps a state of readiness. The attitude of love for neighbor is defined from obedience, one's complete self-surrender to God's will.

The will of God in Jesus' understanding consists of a number of dimensions, two of which are radical obedience and love as a radical duality, i.e., love for God and love for neighbor. The preaching of Jesus grew out of his own understanding of God's will. The significant content of Jesus' preaching was a decisive call to obedience in love for God and love for neighbor. The presence of God's will and Jesus' preaching was not general, but was specific, meeting and calling men in the concrete situations of their lives.

By way of restatement the preaching of Jesus as reported in the Synoptics has been dealt with. Our dealings have assumed two forms which were briefly considered, the primary level of Jesus' preaching and the secondary level of the church's preaching. The central theme of our dealings has been the message of Jesus and the parameters/constructs of that message. For Bultmann we can say that preaching assumes its nature in conjunction with and as a result of Jesus' message.

2. Eta Linnemann

Eta Linnemann in her book, Jesus of the Parables, addresses herself to the parables of the New Testament from two perspectives. She first of all introduces the parable by defining it and examining

its form and structure in terms of origin, function, and intent. Second, she addresses herself to the problem of exposition and exegesis of the individual parables found in the New Testament. It is from the first perspective that we can gain insight for our purposes here to lift up the nature of preaching.

The parables become significant in defining preaching and understanding its nature since they were a primary form of preaching employed by Jesus. Second, they are primary forms which embodied and embody his message.

The parable is a story in language. Thus, it becomes an event⁴³ when told by the narrator. That is to say that it takes its form and intention in language. Its structure is not only derived from language but from its intention which is persuasive in nature. The parable is a language event standing between the speaker and the audience, the hearers, with the intention of winning them over. Intention of a parable is to break down the opposition standing between the narrator and his hearers and to win the hearers over to the point of view of the narrator. To make it explicitly clear that the parable ~~is~~ a persuasive form and in order to give clarity to the concepts thus far set forth, the following is quoted from Linnemann:

A parable is an urgent endeavor on the part of the speaker towards the listener. The man who tells a parable wants to more than utter something or make a communication. He wants

⁴³Eta Linnemann, Jesus of the Parables (New York: Harper & Row, 1964), p. 31.

to affect the other, to win his agreement, to influence his judgement in a particular direction, to force him to a decision, to convince him or prevail upon him. Even when it is only the narrator who speaks, a conversation is really taking place. He has already anticipated the possible objections of the hearers, because it is to overcome such resistance that he has chosen the parable as his form of speech.⁴⁴

The parable is both instructional and exhortative in nature.⁴⁵

It functions to overcome the difficulties of comprehension by explaining the unknown or difficult in terms of the familiar. The parable employs the local cultural and language traditions of the community or society in which it is told. It does this in order to ensure that its point will be heard. The speaker's utmost concern is to convey meaning to his audience. Hence in parabolic instruction or persuasion he never leaves the common experience of his hearers.

The parable as already stated is also a persuasive form which is my contention as I define preaching. It seeks to tear down the opposition, destroying resistances standing in the way of good. Hence we can say that the parable as a story or language event illuminates the concrete situation of the hearers, setting before them two choices or alternatives for decision. The alternatives are heaven or hell, life or death, joy or chaos, meaning or meaninglessness. The parable carries a new opportunity. It does, in fact, set before the hearer a new possibility for life, a new possibility for existence in the concrete situation in which the parable is told. Once the parable is spoken, then the concrete situation is altered and the situation of

⁴⁴Ibid., p. 44. ⁴⁵Ibid.

the hearer can never be quite the same, because he has been addressed by goodness and love which are bound into the language structure of the parables.

The parable can never fail. Its meaning and intent is always quite clear to the audience because the story is taken from the events and experience of the familiar and immediate culture and history of the audience. Second, when the hearer fails to hear the parable he has made a decision for his present way of living. He has made a decision to let the present evil prevail over good, or hate to prevail over love, or to let his present state of existence prevail over a higher level of existence. By persisting in his present position a negative change occurs as mentioned above because as the hearer refuses the message of the parable he becomes more explicit in his opposition. On the other hand, when positive change occurs the listener has heard the meaning or message of the parable and responded to it. By making a positive decision the hearer dramatically alters his own concrete life situation as well as participates in the altering of the immediate situation between himself and the speaker. In this light the parable as the preached word or as persuasive form has succeeded. Love or some other higher level of existence has won out.

When a speaker tells a parable in attempting to impel his audience, a great risk is taken by the speaker, but without the risk of failure, rejection, or indecision he stands to gain nothing. As Linnemann points out, the speaker must risk "everything" in order to

win everything.⁴⁶ The risk is in the power of language to a certain extent. This is because the point of the parable, which could be love, goodness, or a higher level of existence, is bound into the language structure and words of the parable itself. The speaker is dependent upon words and language to serve as the vehicle for his message or point. Hence language not part of the immediate culture of the audience will be rejected. It would not have the power to reach down to the depths of existence of the hearers and motivate a change. A point to be kept in mind here, which will be clearer within the next chapter, is the difference between discursive and non-discursive language. Discursive language is neat, logical, and orderly. When reliance is put upon discursive language to reach the depths of the human soul and motivate a change then one could be running a great risk. On the other hand, reliance on non-discursive language, language that is poetic, non-logical, beautiful, highly symbolic and imaginary might not be so risky in a given parabolic situation. Having said all this, the simple point is that the parable is an event in language, therefore, the teller of the parable is dependent upon the power of language to deliver the point, idea or feeling being communicated. There is a risk here because the parable is seeking to motivate a change in the depths of persons. Often language, especially language and experience unfamiliar to the hearer, is not geared for the task. Herein lies the risk. However, there is

⁴⁶Ibid., p. 31.

non-discursive language which is poetic in nature whose power is within itself and not the surrounding culture nor in some other logical form which can be historically or sociologically calculated. Hence poetic, symbolic, and imaginary language has great power to "non-logically" convey meaning to the depths of the human soul.

Before concluding this section, it should be stated that examples of parables along with different forms or styles of parables useful for preaching will be dealt with in the next chapter within the section examining the "sermon." Preaching is in conjunction with the message of Jesus. It also derives its nature from the nature and function of the parables. This is to say that preaching in one sense is parabolic. Linnemann sets forth quite clearly the nature of preaching:

The "language event" of the parables of Jesus cannot be transmitted. But it can be made intelligible--this is the task of exposition; and it can be repeated--this happens in Christian preaching. Preaching repeats the "event" that happened to Jesus. It is the word that comes from outside, the *verbum externum*, that alone makes this change of existence possible for man, that helps him from unbelief to faith. For "faith comes by preaching" (Romans 10:17). Preaching, however, not only receives instruction from the parables of Jesus on how it is to be done rightly, but is grounded in what Jesus did when he risked his word.⁴⁷

3. Carl Michalson

To raise the issue of the nature of preaching from Carl Michalson's point of view is a theological quest seeking to grasp

⁴⁷Ibid., p. 33.

the nature of preaching. The late Dr. Michalson was Professor of Systematic Theology at the Theological School of Drew University before his untimely death. In appreciation for him as a person and in appreciation for his remarkable gift to write and communicate theology, and more importantly, Christian faith, I turn to his book published in 1959, The Hinge of History for a few insights into the nature of preaching within a theological context.

Michalson argues that preaching is bound up with history. However, this is not just history in general, but a history in particular. The history to which he refers is Christian history arising from the event of God's revelation in Jesus and Jesus Christ's own resurrection from the dead. This history is labeled eschatological history because it begins with and revolves around the finality of God's presence in Jesus Christ.⁴⁸ The announcement of this revelation, "the telling of the story of God's turning to man in Jesus of Nazareth,"⁴⁹ is the preaching of the gospel. The nature of preaching then as a theological form occurring after the event yet in reference to it, is historiography. This means that preaching is a testimony to the good news of the revelation of God in Jesus Christ in such a way as to give rise to eschatological history. By delivering testimony to

⁴⁸Carl Michalson, The Hinge of History (New York: Charles Scribner's Sons, 1959), p. 213.

⁴⁹Ibid.

the gospel, preaching also gives witness to it. Preaching as witness fills the gaping trenches separating existential history from world history with God's presence and His revelation in Jesus Christ.⁵⁰

What the world has known of eschatological history, the event of Jesus Christ, or what the world will know is directly dependent upon the theological, evangelical, historiographical form known as preaching. Michalson introduces a few historiographical suggestions which are relevant for clarifying preaching as "any act of communication in which the intention is present to bear witness to the meaning of the Christ event for our ongoing lives."⁵¹ In the next few paragraphs I will briefly review these suggestions.⁵²

The initial historiographical suggestion is that narration of the gospel is a form functioning to elicit faith in Jesus Christ. The narration form directs itself not to just any question or set of circumstances, but it directs itself to the questions and circumstances of the ultimate meaning in life and of man's relation to the ultimate. The event God initiated is Jesus Christ. Christian preaching derives its nature from seeking to narrate the meaning of that event.

However, narration is not completely an adequate concept. Preaching is proclamation in that it is an urgent and immediate announcement of the good news of Jesus Christ. Preaching is an appeal

⁵⁰Ibid. ⁵¹Ibid., p. 214.

⁵²Ibid., pp. 215-231. Michalson posits a complete list and discussion of these historiographical suggestions.

to the ear of man because the word grows out of the event when either the preacher or the church announces the event. Hence, Michalson argues that preaching is a process of happening which is deeper than the content of the sermon. Preaching is not polemic about the nature of Christ nor about the nature of the church, but preaching is an act of announcement or proclamation of the truth.

The good news is not a truth which seeks to clarify or elaborate upon other truths but rather the unique good news of God's presence in the human scene in His son Jesus Christ is "the truth" which has broken into present history. It is the one truth which is ultimate for life, and it stands above and beyond all other truths.

The nature of preaching is captured in the language which it employs. Preaching is concerned to bear witness to "the truth." It is concerned to bring about the ultimate reign of "the truth" of the gospel in the lives of men. In a sense the language of the gospel is the gospel. The language of "the truth" is "the truth." Meaning always rests upon the language which seeks to convey it. People can only understand, communicate, and carry on personal and social thought processes through language. The Bible itself is a language form which bears the gospel, whereby through reading the gospel one can arrive at the meaning bound into its language structure. Here again as earlier seen, the power of poetry and the non-discursive processes in language are realized.

When the gospel is preached or announced and the hearer does not understand, what should the speaker do? Should he change language

forms, or step outside the bounds of the gospel to re-preach or re-announce it? Or would one simply preach it again? When an artist paints a particular work of art, he would not paint several other pictures to clarify the meaning of the original work. No! The original work speaks for itself. Likewise the gospel speaks for itself. The preached or proclaimed word speaks for itself. To drive this point home, when a listener does not hear or understand a piece of music, the musician simply plays his piece over again. The music stands for itself and addresses the listener. The gospel, the good news of God's revelation of Jesus Christ, speaks for itself and addresses mankind.

The exterior structure of the gospel is language. The exterior structure of preaching is also language. By the token of this common denominator preaching and gospel become inextricable in that they occur, as was pointed out in the parabolic form, as events in language. The nature of language events is verbal and auditory. Hence the nature of the preaching is very much bound up theologically with the nature of the message it seeks to announce. The importance of this point is that the gospel demands of itself by its very nature as gospel that it be spoken, i.e., proclaimed. The gospel is self-appropriating. The gospel as language and event in history is illumination addressing itself to and breaking into the affairs and lives of men where darkness once prevailed.

In the process of preaching the gospel addresses men. The form of this address is not neutral or matter of fact. The form is for

a precise and immediate response. Illumination prevailing over darkness required decision from persons. The decision has its locus in preaching itself. When preaching occurs, the gospel occurs. Whether or not the hearer responds by stepping into the illumination of eschatological history is an auditory burden resting upon the hearer. The hearer always has the choice of remaining in the darkness of world history. With the decision or requirements and promises of the gospel implicit in preaching, discussion, debate, or filibuster⁵³ is ruled out. The final word is spoken in preaching. The state of affairs after preaching occurs is a burden upon the ears and heart of the hearer, to decide yes or nay.

The decision of the gospel being implicit in preaching gives to preaching a decisive state of subjectivity. When the gospel is preached something objective, scientific, or historical is not spoken, but rather the final word of history spoken rings out, "I love you."⁵⁴ Michalson proposes that "the Christian gospel is a mobilization of decision."⁵⁵ I would propose from this theological conceptualization that preaching is the mobilization of the Christian gospel.

By way of conclusion the mobilization of the gospel presupposes a broader form of a historical nature which was dealt with in the first section where Bucer's theology of the church was conceptualized. That broader form is community which bears the

⁵³Ibid., p. 227. ⁵⁴Ibid., p. 226. ⁵⁵Ibid., p. 227.

tradition and language of the event of God's revelation in Jesus Christ. Hence the church is responsible for translation, interpretation, and application of the proclamation of Jesus Christ to larger society and world. A person of faith does not witness for Christian faith alone. A preacher does not preach independently. A local congregation with any geographical or historical locus does not witness or proclaim apart from the approximately four thousand years of Hebrew-Christian tradition which has preceded Christian faith through history. The experience of the Hebrew and Christian communities over four thousand years is the cement of tradition out of which the worshipping and preaching community speaks. This tradition is the source and authority for preaching establishing the dependence of witness and preaching upon the tradition itself. Tradition by the fact of its existence operates as the creative form of the context and nature of preaching.

As mentioned a few sentences earlier the church is responsible for translation of the tradition and language of the gospel. The ultimate essence is that the preaching community and preaching itself functions to translate, interpret and apply the event of Jesus Christ to the lives of men and the life of society. Translation is a form which is predicated upon tradition as well as impaired by it. Worship and the Bible function in part to bear the tradition. Preaching functions to translate and articulate the tradition.

When the preacher preaches, his authority to speak is the long years of tradition and the fact that many others have gone before him

and are going with him. The same statement can be generalized to the church at large. Michalson relates a little story told by Kierkegaard where a circus director sent a clown into the big tent to tell the audience the circus was on fire. The audience just laughed at the clown thinking he was telling a joke. Not able to tell the prophet from the clown the audience burned up.⁵⁶ The essence of preaching which is the nature of preaching in the final analysis is a mystery. Yet it is our confidence that although God chooses clowns to preach the gospel He does not leave us to go it alone. Preaching has more going for it than vocabulary. Preaching has more going for it than the mouth of men.

C. SUMMARY AND CONCLUSION

In this chapter I have attempted to set forth a context for preaching. The insights were drawn from the sixteenth century reformer, Martin Bucer. The second goal was to set forth in as clear a manner as possible, the nature of preaching. The insights for this goal were drawn from Rudolf Bultmann, Eta Linnemann, and Carl Michalson. Our concern was to derive the nature of preaching from three perspectives: the New Testament in terms of the message of Jesus, the parables of Jesus and the New Testament in terms of parabolic form, and theologically as a historical and eschatological occurrence in terms of proclaiming the event of Jesus Christ.

⁵⁶Ibid., p. 231.

Public address is any form of speech where a speaker seeks to communicate to an audience about some concern or issue. Preaching is clearly differentiated from other forms of speech in that it is God's instrument of speech which occurs in the church, i.e., the community of love. It occurs as an event in language announcing that the Kingdom of God is at hand and that Jesus Christ is risen. The goals of preaching are to usher in eschatological history, the reign of God; to proclaim the reign of love enabling persons to experience radical new self understanding as to their own infinite worth in relation to God; to usher in radical new behavior in terms of God's ongoing activity in Jesus Christ; to reform the world to the extent that all persons' physical and spiritual needs are provided for through the structures of justice and love.

CHAPTER III

IMPLICATIONS OF PERSUASION THEORY FOR PREACHING

SPEECH TOOLS FOR PERSUASIVE PREACHING

In this chapter I will relate persuasion and attitude change to the value of preaching as defined earlier so as to suggest the implications persuasion theory has for preaching, and to suggest some speech tools which can make preaching more persuasive.

Let me say at the beginning that I intend for this chapter, to a large extent, to be an independent unit. Therefore I am relying upon the reader to do any necessary integration within his or her own mind. I intend for the readers to have a wide range in applying these speech tools to their own concept of preaching.

Following is a presentation of the tools and dimensions as they would appear graphically. They are presented in this way in order to enable the preacher to visually conceptualize those tools within themselves and perhaps to begin to formulate his own understandings and conceptualizations. This outline also indicates the exact direction I am going in this chapter.

A. OCCASION

B. SERMON

1. Speaker Analysis

a. Ethos

1. Primary

2. Secondary

b. Speaker-Subject

2. Audience Analysis

a. Historical-theological

b. Socio-Cultural

c. Feedback

d. Audience-Subject relationship

1. Objectives

2. Styles of Argument

a. Logic

b. Emotion-word choice

c. Personal proof

After initial perusal the speech tools and dimensions of public speaking, i.e., preaching or any other form, would appear to be self-explanatory. Each tool is multi-dimensional within itself and therefore would have several meanings, one or several to each speaker. In the above visual presentation it is hoped that each reader will arrive at his own meaning for each tool and devise the ways and means of implementing the tools in the preaching process.

As is visually apparent, the preaching process falls under two broad categories; (A) the occasion for preaching, (B) the sermon itself. From this point I will take each tool and/or dimension which I deem as necessary and helpful in persuasive preaching and elaborate on it independently and contextually in relation to the entire scheme.

A. OCCASION

The occasion for preaching involves the totality of the event. It is a tool which seeks to incorporate the total dimensions and data of both speaker and audience into a whole. The premise of occasion is that in public speaking of any form the speaker and audience are independent, yet so necessary one to the other, that they become a whole. So often even though initially they may be independent of each other, in the occasion of speech they become a complete, independent phenomenon, no longer two parts dependent upon each other.

The most basic conceptualization of occasion is in the total process of communication of which several dimensions are necessary: speaker, audience, subject, context, etc. The occasion, in other words, is a composite whole of the latter dimensions. No one element by itself composes the occasion, but all dimensions and factors make a whole.

The occasion of speaking then can be argued as process in which communication can occur. In preaching the process becomes a communication in which a sermon can occur. In a secular communication the occasion can be, and in fact will be, any event such as a political fund raising dinner or perhaps an educational experience of some kind which involves public speakers. In preaching the occasion is Christian worship. The occasion which encompasses the dimensions of speaker-audience also can be viewed as an area of investigation for the critic who is examining a speech for historical or evaluative purposes.

For our information, though, the occasion always involves such factors as social setting, contributing events, place, time, and prevailing customs.¹ Of course, the latter factors or elements can be and should be formulated into questions not only for study of a past speech but also in preparation of either a speech or sermon, i.e., what is the social setting? What are the relevant events, place, time, and customs which should be considered or which might effect the outcome of this speaking event? One could go on for a long time raising such questions, but at least for our purposes, the listed elements and the formulation of two basic questions should provide insight into the nature and function of occasion.

Within the broad framework of the occasion of preaching, or for that matter the speaking event, is the speaker. Since preaching is of specific concern here, let me list some basic elements of thought which are used by the historical critic: qualifications and experience; factors of skill such as native ability, home influence, training, general reading, and early speaking experience.²

For sermonic preparation the preacher ought always to consistently assess himself in these areas and raise self-directed

¹A. Craig Baird, Waldo W. Braden, Lester Thonssen, Speech Criticism (New York: Ronald Press, 1970), p. 308.

²Ibid.

questions of evaluation in the context of these elements for the purposes of growth and improvement in his own speaking. The key factor to keep in mind is that an occasion with an audience present always presumes attitudes and issues. It would be a rare occasion indeed for a group of people to assemble in a form of an audience where some issue was not involved. The most important point to be made, though, is that people who compose audiences reflect attitudes. Many of the attitudes will reflect degrees of continuity, either high or low. Some of the group and individual attitudes will be discontinuous in that there will be many differing attitudes relative to a particular issue. For example a local parish congregation in a suburban United Methodist Church could well have Democrats and Republicans, liberals and conservatives within the membership. There also could well be youth and adults, fundamentalists and non-fundamentalists. Hence the audience will reflect many attitudes relative to particular issues making such questions as previously listed vitally important. Again, the questions of setting, events, nature of occasion, and audience should be of central focus and concern because without a crystallization and awareness of the occasion, attitudes cannot be determined and thus cannot be changed.

In the text, The Speaker and His Audience, Anderson, Lewis, and Murry argue:

Long time and recent antecedents of the speech occasion often reveal much that is of help to the speaker. They suggest the best type of illustrations to use, generalizations which may safely be made, allusions which will be understood, accepted beliefs and attitudes of the audience, language which should

be appropriate, and extent of probable commitment to any proposed action.³

The functionalism of occasion is seen by analyzing the chief factors involved.⁴ Analytical questions need to be raised especially about two components: the speaker and the audience.

1. Speaker Analysis

There are two issues of concern in relation to the speaker that I want to lift up. They are ethos and speaker-subject relationship. Ethos is a difficult concept to conceptualize and can be a confusing term, but it has to do with the dimension of "personal proof."

Aristotle was the first speech critic to postulate ethos as a dimension of rhetoric and persuasion. For my purpose here after defining ethos I want to break it down into two types or two levels. This is a distinction or typology beyond Aristotle. The two types or levels of ethos are primary and secondary, or in my vocabulary, unearned and earned ethos.

Ethos is related to the "image" of the speaker. It is the quality and depth of his believability and credibility. A speaker's ideas in any one speech or several speeches are accepted by his audience because they come across as logical and are emotionally

³Martin P. Andersen, Wesley Lewis, James Murray, The Speaker and His Audience (New York: Harper & Row, 1964), p. 191.

⁴Ibid.

stimulating. However, the logic and emotional stimulus of a speaker and his ideas do not begin necessarily with the speaker but with the audience. Ethos is what the audience gives to the speaker in terms of trust, belief, credibility, and emotional stimulation because of what the speaker seems to be as a person.⁵

Many speech professionals argue that ethos is not some quality of the speaker or some quality that the speaker possesses, but rather is that which is given to him by his audience, and more particularly, his specific audience. This argument or line of thought has much validity. However, the speaker must portray something in the way of image, trustability and credibility. These elements are not given by the audience in their response. They are not independent of the speaker and the interaction with the audience. This leads me to a clue or insight into the dynamic of ethos which is to say that ethos to a large extent will be dependent upon the interaction between speaker and audience. The ethos level of the speaker will go either up or down depending upon the particular audience. Speaker-audience chemistry will always vary depending upon a number of factors such as occasion and subject. The point I want to make is that it is my contention that ethos does not totally find its source in the audience. Ethos has its source in the speaker as well as audience, and there is a

⁵I am indebted to Dale Drum of the Speech Department at California State University at Long Beach, Long Beach, California, for his lectures on ethos which have served as the foundation of my own thinking.

good deal that the speaker can do to engender the trust of the audience. Here I must distinguish between primary and secondary ethos.

Primary ethos is that level of trust that is initially given to the speaker or that occurs within the initial and immediate interaction between the speaker and audience. Primary ethos is the level of ethos that tends to be unearned in any specific speaking situation. It is inherent in the chemistry of the speaker-audience relationship. However, the reality of primary ethos is not a negation of the extenuating factors of occasion, subject, speaker, etc. Primary ethos is most evident in a situation where the audience does not know the speaker well. Therefore, the initial ethos is engendered by such factors as reputation, appearance, competence in delivery, and overall manner. Primary ethos would tend to be most prevalent in a one-time occasion where a speaker addresses an audience and then is never seen again.

Initial impressions resulting from image, reputation, manner, and above all delivery seem to be a vital and integral element in the whole creation and projection of primary ethos. Hence it would be to the speaker's advantage to take care in the creation and presentation of his image and manner, and most important, to develop his effectiveness in delivery. This comes with time and hard work. Delivery in the speaker-audience relationship is important, in fact, vital to the persuasive process. Hence this is to say that primary ethos can be vital to the persuasive process.

There is a second level of ethos that is important for the speaker who speaks frequently within the same occasion and/or to the same audience. What I specifically have in mind, of course, is the local parish congregation and the minister's operation within that setting. This level is secondary ethos and is the ethos which can be earned or developed to a large extent. Primary ethos is the personal proof which is inherent within the image and personality of the speaker. It is the trust or credibility given by the audience apart from any intimate relationship. Secondary ethos is that trust and substance of relationship which can be developed. It comes with such things as frequent and consistent contacts. It can be earned in the parish setting by such continued experiences as pastoral calling, home visitation, hospital visitation, and counseling. I would extend it further by stating that secondary ethos develops between a speaker and his audience with respect to such dimensions as concern, understanding, patience, and kindness set within the context of time.

The relationship of speaker and audience which can yield an earned ethos is important for attitude change or persuasion of any kind. Concern, patience, and understanding are not instant or automatic but must be proved or demonstrated in the events of life, or more specifically for our concern, the events of a parish. I have such experiences in mind as funerals, weddings, family counseling when there is a need, and all the ways that a pastor (preacher) becomes emotionally involved with the congregation (audience). I must also turn this last concept around and also include all the ways that a

congregation becomes emotionally involved with their pastor.

Secondary ethos can be developed on the part of the speaker by continued work on delivery, but this does appear to be more important for primary ethos. Another factor would be the speaker's appearance. Human beings have little control over their looks. It is unfortunate but some persons appear to be untrustworthy even when they are the most honest, sincere persons around. However, again to facilitate earned ethos the speaker can help to a degree by paying attention to such qualities as dress, neatness, diction, enunciation, voice control, and the improvement of a radical dialect if this is a problem.

There appear to be no easy tricks, but what is important for preaching, persuasion and ultimately attitude change is an awareness of primary and secondary ethos, and a working knowledge of this dynamic which makes or breaks so many speaking situations. Clear perception, careful thinking, and hard work will help to engender a positive, high level of ethos which is essential for persuasion in the context of speaker-audience. To conclude this discussion of ethos, let me point out that a number of factors have been mentioned, but there is one upon which attitude change often hinges, and that is ability.

The next dimension of a critical nature is speaker-subject relationship. Adequate speaker-subject relationship must be established or persuasion will not occur. If the audience perceives that there is no relationship between the speaker and the subject then possibly one of two things could happen. First, the speaker's

credibility could drop. His ethos level would not be sufficiently high for persuasion to be facilitated. Second, the audience could very well react by not listening to what the speaker has to say, if they perceive or feel that he is not an authority on the subject. The natural corollary to this is that if the audience feels the speaker is not an authority their tendency will be to take the attitude that "he doesn't know what he is talking about," or that "he has no business speaking on that subject."

The critical function of the speaker for persuasive purposes is to demonstrate an adequate speaker-subject relationship. This is essential if the audience is to listen and if the audience is to demonstrate any kind of change. To sum up this point is to say that, if in fact there is no relevant speaker-subject relationship, the speaker must at least make his audience believe there is one.

2. Audience Analysis

Any speaker, preacher, or persuader who hopes to be effective must to some degree know and understand his audience. The parish minister has a real advantage in terms of persuasion here, because hopefully, one result of an involved ministry is for the minister to be intimately acquainted with his parish.

Audience analysis is an understanding and knowledge of those who listen to a speech or sermon. Audience analysis is to dissect or break down the various components which make up a group, define a congregation, or compose a community of people. Audience analysis is

basically a sociological problem with varying degrees of psychology, history, communication, and theology⁶ involved.

The basic dimension of any audience or congregation, as it is with any group of people or community, is culture. The basic question to be asked by the persuader is "What is the cultural context and/or components of this group to which I am speaking?" Culture entails many dimensions such as social class, economic factors, family background, or ethnic heritage, but two that are of particular interest are historical-theological and socio-cultural. These are general dimensions and involve a great deal of material. They in no way complete all the possibilities, but they are two basic characteristics of the audience of which the speaker needs some general knowledge in order to be effective.

Each audience will have a history. It will be composed of a background and tradition which serves as a context into which any speaker will have to speak or any preacher will preach. The history of any given audience will also have a great influence upon the messages, data, and information the audience receives from the speaker or hears within the sermon itself. In the specific sermon or worship situation the theological background or tradition of the audience is a vital factor in the reception of messages from the sermon. The sermon should employ familiar words and language concepts out of the theo-

⁶Theology is not related to a general audience, but is very much a part of a congregation at worship or an audience listening to a sermon.

logical tradition of the congregation, if attitude change is to occur. If the preacher employs words, language concepts, or theological concepts unfamiliar to the tradition of the audience, he stands a good chance of losing his audience. Even if he does not lose his audience he will more than likely be less than totally effective. The theological dimension of any audience/congregation is a composite of the various theological beliefs, concepts, and self-understandings that form the reason for the body coming together in worship.

The socio-cultural dimension of the total cultural context has to do with the specific sociological factors of primary and secondary group norms which influence the individuals. An audience is always composed of individuals who together and separately, that is individually and as groups, belong to other groups and organizations outside of the congregation or audience situation. This itself presupposes that there will be outside norms, values, and mores having both a direct and indirect influence upon any given congregation or gathered audience. These factors, along with the operating and influencing dynamics of the factors themselves, are the socio-cultural dimensions of an audience. In other words, any given audience is a totality of the norms and values of all the other primary and secondary groups to which all the persons of the audience belong as well as the history, tradition, and theology of the audience. In summary, when a congregation in worship is conceived as an audience, that congregation is a socio-cultural phenomenon which is a composite of the cultural influences, values, and norms, of all the individuals

and various groups which compose that audience. Culture itself in its most elemental form can best be understood as a way of life. Hence it is the way of life of the audience or congregation.

Two comments would be to say first of all that the minister is likely to be familiar with the cultural context of the audience by virtue of the fact that he will have come out of the same tradition, same social class, and perhaps be a member of many of the same groups. Second, the minister should consistently attempt to establish familiarity with the context of his audience so as not to miss communicating with it. The most important things to any audience at an emotional level are the ideas, words, concepts, and scenes which they are familiar with and which are a part of their life history. To play on these by using them within the sermon is to give the preacher a chance for some influence in terms of change. To be unfamiliar with them is not to capitalize upon a useful tool. The result is the risk of failure in terms of attitude change.

We defined an attitude as a predisposition to behave in a certain way. An attitude is also an internal context out of which human beings view the world and interpret reality. One of the major problems in facilitating change is the fact that attitudes have been formed by the primary groups, secondary groups, and peer groups to which one belongs or has belonged as a part of one's life history. Behavior and predispositions to behave in certain ways thus are molded by culture. Groups such as family and church are funnels and channels of culture. Just this very basic definition is reason for preaching

to be directed not alone at persons but also at groups, structures, and total society.

Feedback is not directly a concept or dimension of audience analysis but is a tool for evaluating the effectiveness of an effort at persuasion or attitude change. It is also a tool to predetermine what kind of message might be called for on any given issue or what kind of a persuasive effort is needed to facilitate change. Feedback should be and can be a very effective tool in the ongoing process of persuasion that would occur in our case within the local congregation during the preaching process. Feedback can determine if persuasion is necessary, if attitude change is necessary, or if any persuasion effort which is in progress should be reoriented, restructured, or redirected. Feedback can be a useful tool in audience analysis.

Feedback like the ethos of the speaker (persuader) can occur in a primary form and a secondary form. The primary form of feedback is the cues the audience is immediately sending to the speaker. These entail such things as nods, body position, frowns, smiles, laughter, facial expressions of interest or boredom, and general attentiveness. Primary feedback is the message the speaker (persuader, preacher) receives during the actual delivery. A negative message or feedback such as several frowns or looks of boredom might be a communication for a message adjustment, an illustration adjustment or some other type of change within the delivery itself. It also must be said that in the case of primary feedback perhaps an immediate change or adjustment cannot be made. However future adaptations could occur. Since

preaching is our central concern here, the minister has week after week to make changes, adjustments, and adaptations in his delivery, structure, and form which would be necessitated as a result of primary feedback.

Secondary feedback is the information, cues, or responses that the audience (congregation) sends in some structured form after the event of delivery. It is in this process within the worshipping community that change, growth and/or new insight has a real possibility of occurring. Here, hopefully, there is a mutual sharing of ideas related to the sermon and there exists within the group a free-flow of information. In secondary feedback, the preacher can gauge his effectiveness directly and determine from the information he receives what is happening or not happening in terms of attitude change, what adjustments might be needed in delivery, what type of message might be called for, what other approaches might be in order for future sermons to be more effective.

Secondary feedback provides the minister with certain critical information that can greatly enhance audience analysis. Feedback can continually inform the preacher as to the response, nature, and composition of the audience. Individual and group attitudes will be firmly set into the context and composition of the audience. To change attitudes or to facilitate growth, planning becomes a necessary function, and this postulates the importance of secondary feedback.

The final dimension of audience analysis to be mentioned here is audience-subject relationship. Any speaker, persuader,

communicator, or preacher should be able to state in one sentence the relationship and importance of the message to the audience. If the speaker perceives little or no relationship he or she will lose the audience. If the audience perceives little or no importance in the subject or sees no relationship of the subject to their lives, a number of consequences could occur.

The most likely consequences could be boredom exemplified by inattentiveness and restlessness, or perhaps hostility exemplified by body gestures which would communicate a feeling of antagonism to the speaker. Boredom and hostility as signs of the audience perceiving no relationship to the subject would also carry a definite feeling level which would be communicated back to the speaker. By this I mean that a feeling tone, feeling level, or prevailing mood generated by a group generally can be perceived by the speaker.

The preacher delivering a sermon has a decided advantage to a large degree because the audience, a worshipping congregation, has a definite perception of the process of preaching and of the material in a general way. What I have specifically in mind, is that the congregation perceives a relationship of the Bible (the Bible as subject) to themselves as the church. A general statement that could be made is that the Bible is used in some form within the preaching process most of the time.

However, not only the Bible as a subject or a given text would be perceived by the audience as relating to them but also the concerns, values, stories, theologies, concepts, doctrines, and specific subjects

of the Bible would be perceived by the audience as relating to them. Hence preaching can be topical while using only material from the Bible as a source of reference. The central theme of a sermon would consist of an idea, topic, subject, or value grounded in Biblical and church tradition. Even though this style of preaching is not exegetical necessarily, the audience will perceive a relationship between the subject and themselves. However, as the idea, topic, subject or value is related to specific issues, the audience may be lost if they suddenly decide that the specific development of the theme, point, or points of the sermon does not relate to them.

It is for the reason of Biblical identification within the Christian faith that I recommend exegetical preaching as a tool of pulpit persuasion. The perception of the Bible within the church is an attitude itself. If the speaker can identify the point on any issue he wants to make as being grounded within the authority and tradition of a given Biblical text, the potential persuadee sitting in a worshipping congregation is emotionally hard pressed to argue a point. The Bible is many times an emotionally perceived phenomenon by the individual Christian and also within the tradition. This recommendation is not meant to negate other forms and styles of preaching, but is presented as one method which I strongly support. Let me say as a final word that I am mindful that modern man sees much of the Bible as irrelevant and I agree. Therefore I would be the first to say that every text does not lend itself to preaching.

B. SERMON

The sermon is the instrument of persuasion. It is the instrument which embodies language and ultimately delivers the message. When a sermon is delivered in the context of worship, preaching happens. The sermon is a major dimension of Christian worship, especially evangelical Christian worship. In this particular sphere the sermon indeed seeks to persuade the audience or persons within the audience to make some kind of change in their lives. This change may be of the nature of a thoroughgoing religious conversion on the one extreme, and it may be of the nature of an attitude change or attitude movement along a continuum in relation to a particular issue on the other extreme. Having said this, let me refer the reader to the introduction and to chapter II for a more in-depth development of the sermon.

For my purposes here I want to stress one major issue within the function of the sermon. That issue is the specificity of the message. The attitudes within people's minds determine what they will hear and how they will hear it. If the preacher within his sermon speaks in theological and ethical generalities without relating the point being made to specific personal and social issues, attitudes will not be changed nor moved along a continuum toward the changing of an attitude or neutralization of an attitude. If the preacher speaks in generalities, the audience will relate the sermonic point to whatever they wish to hear. Attitudes being intertwined with our emotions

involve pain and discomfort in the change process, especially on issues which are felt so strongly that they are a part of a person's emotional fabric. Hence the whole dynamic of avoidance will occur where the audience will avoid the pain and discomfort of change and hence hear whatever they want or whatever is easy.

Preaching, which is the process of sermon delivery, is an art form because it seeks to interpret and convey the perennial themes of existence: joy, gladness, life, death, agony, despair, and hope. Preaching is a medium of communication conveying to persons a message. It is speech in that it uses words, phrases, and sentences seeking to persuade an audience to change attitudes in order that all persons, the audience included, might experience the richest and deepest existence possible. Therefore, because of what preaching is and what the sermon in a practical sense attempts, the preacher and the sermon must be specific.

This leads to a consideration of the key issues of objectives and of types of argument in preaching.

1. Objectives

The objectives of the preaching experience are the goals and ends of the sermon in reference to persuasion and attitude change. The objectives should be twofold. First of all, the objectives should be long range, and second of all, the objectives or goals should be immediate. The way to grasp this is to conceptualize the preaching process as a campaign, a process in time. Preaching is a process that

happens within history. It happens within world history and within the history of a particular congregation. It does not happen one time with that being the end of it. Hence the parish minister should set long range objectives. These are long range goals that it is hoped will be achieved over a period of time. The weekly preaching then can, and should, slowly move toward reaching the objectives. Therefore, the objectives should be realistic, concrete, and achievable.

However, there is an immediate objective or goal to be achieved within the individual weekly sermon that happens within Sunday worship. Here I strongly recommend that the minister state in one sentence or phrase the purpose of the single sermon. This phrase could and should so state an attitude in reference to a specific social or personal issue, if an issue is to be dealt with in the sermon. The stated objective or goal to be immediately achieved then becomes the central concern and pivotal point of the sermon structure and the potential direction of movement as it is being put together. Since persuasion seeks a specific effect, as stated in chapter I, it must grow out of a specific objective. Thus, issues and attitudes are crystally conceptualized giving the sermon a point of contact and a point of aim. Let me emphasize that any one sermon should not attempt too much. If it seeks to achieve several objectives it will achieve none. An audience at any given time can only focus and concentrate upon a certain amount of material. If too much material is presented, the audience may tune in and out as they listen. They also certainly will not wrestle in depth with an issue by virtue of

the fact that too much material or too many immediate objectives to be accomplished breeds shallowness.

In summary, the points I suggest are that the minister have long range objectives and that for each individual sermon there be a single immediate objective. A sermon should not have three or four points. That is too much. A sermon should have two points at the absolute maximum and preferably one. The week by week preaching within the church sets the pivotal concerns around which the total ministry of the local congregation revolves. Slowly in time, preaching shapes, changes, and illuminates attitudes out of which educational, mission, and social concerns grow. Hence persuasion has objectives, long range and immediate, that will be achievable, and that will serve as the context for sermon formulation and attitude change.

2. Styles of Argument

There are three styles, types, or methods of argument that can be employed in persuasive preaching that are useful tools in attitude change. They are logic, emotion, and personal proof. In the next few paragraphs I will attempt to define and present a basic understanding of these tools.

Logic is one of the modes of persuasion presented by Aristotle. He referred to the use of logic as logical appeal. Logic is the proof or apparent proof of any argument. Logical proof falls into two categories, inductive reason and deductive reason. The first involves the direction of argument moving from specific examples to

general conclusions. For example:

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|-----------------|---|
| (Major Premise) | 1. The Communist Party came into power and overthrew all political parties. |
| (Minor Premise) | 2. The Communists moved into several countries and went underground to overthrow the countries. |
| (Conclusion) | 3. Therefore, the Communist party must be outlawed in the United States. |

The second category, deductive logic, Aristotle labeled an "enthymeme." In deductive logic the line of argument moves from a general statement to a specific conclusion, as in:

- | | |
|-----------------|-----------------------------------|
| (Major Premise) | 1. All men are mortal. |
| (Minor Premise) | 2. Socrates is a man. |
| | 3. Therefore, Socrates is mortal. |

Logic in modern persuasion attempts to force the audience to see fallacies in their attitudes, opinions, and behaviors. It seeks to facilitate the audience to draw logical conclusions of a general or specific nature based upon either inductive or deductive reasoning. Specifically for our purposes here, logical appeal is a tool of persuasion for the sermon. The preacher can attempt within his argument to relate the fallacy of a given attitude to the Biblical, theological, or ethical point that is central to the whole sermon or to one section of the sermon. Logic, as a tool, employs intellectual reasoning as method of facilitating the audience to draw general and specific conclusions on issues. The hope is that if there is a wide

difference between attitude on an issue and the Biblical, theological, or ethical point being argued the attitude will change and thus behavior will be changed. Here it is important to note the fact that attitudes are stratified within the mind and are formed in relation to many issues. Hence a sermon point may appeal to an important attitude. For example, the Biblical text makes such and such point, therefore, another attitude on an issue will be changed since the logical conclusion is changed. Again this is a strong argument for preaching on specific issues in the lives of specific people so that logical conclusions in reference to specific issues and attitudes can be drawn.

Another important concept to bear in mind here is cognitive dissonance. If two attitudes are in conflict with each other leading to behavior which arouses guilt resulting from the attitude conflict, the person or persons in order to resolve the internal conflict must bring one attitude in line with another, depending upon which is more important. Hence logic in preaching and in the larger context of Christian worship can be a vital tool. We can note in general that the average Christian wants his behavior to be in tune with what might be perceived as God-like, Christ-like, God's will, or Christian behavior and attitudes.

Let me make one final statement, before using an illustration of logical appeal from a sermon I preached in the Estero Bay United Methodist Church where I am pastor. Logical appeal is from time to time inextricably intertwined with emotional appeal, and the two

processes can occur together or in conjunction with one another. In the illustrations to follow this will become apparent.

The objective of one section of this sermon was to influence a "no" vote on whether or not to build a bridge over a local creek near the ocean. This project would have created continued traffic flow on the beach in Morro Bay, California. The time is spring, 1974; the text is Mark 3:1-6. This sermon dealt with the teaching of Jesus growing out of the experience of the man with the withered hand being healed on the Sabbath day. The exegetical point established early in the sermon was that "not to do good is to do evil. If a person is not promoting life, then one is promoting suffering and death. Within the ethical understanding of Jesus there is no middle of the road position." The logic of the preceding point led me to say, "Therefore, one cannot be Christian or religious and not apply his faith to the totality of life, job, home, social function, voting and political views, and being a wife, a husband, or parent." The subsequent text went as follows:

As we hear this teaching of Jesus that comes to us so strongly that to not do good immediately is to do evil raises a question of voting for us in the upcoming election this week. Just in passing, I hope all of you will meet the candidates and find out their positions and philosophies. There is an issue on the ballot which personally makes little difference to me one way or the other, but it is a heated issue between many in this town to say the least. That issue is whether or not to build a bridge on the beach by the Morro Rock connecting Coleman Avenue and Atascadero Road. I've gone to all the coffee hours of the various city council candidates, and I'll tell you this is a hot issue as I've listened to it debated over and over. Many citizens have strong feelings. As I said personally it makes little difference to me how it comes out, but our text from Mark's gospel has an ethical concern. To build the bridge will cost over \$230,000. Many of you have

worked hard on various social concerns in this city over the years. In my short eighteen months here I've seen many of you pour countless hours into the community goals committee which met last spring. A number of you have worked in emergency medicine, in trying to develop public transportation. Some of you have worked for more water as a water shortage grows more critical each year, and we need an improved water delivery system. In fact, the community goals committee finishing its work last spring, submitted as its number one priority that "the quality of life of the permanent residents of the city is to be considered paramount in the evaluation of the proposed developments and land use within the city . . ." Following this priority were major concerns of water, sewage, emergency medical care, and fire protection. You see \$230,000 is a lot of money for a tourist bridge on the beach when we have not taken care of our many, many other human needs!

Indeed our text of the healing of the man on the Sabbath day asks us the question of the relationship between tax dollars and this teaching of Jesus? When you vote on March fifth, however, and for whomever you vote keep in mind this miracle story and remember the ethical concern of Jesus that not to do good is to do evil, not to promote life is to promote suffering and death. Indeed as you vote, ask yourself as a Christian "what is good? What is the good way to spend tax dollars?"

Jesus taught that not to do good is to do evil, not to save life and heal life immediately is to promote suffering and death which is in the end irresponsible behavior. Our gospel lesson from Mark says so clearly to us that there is a relationship between word and action, between religious teaching and human behavior. May, indeed, these ethics become a context for our lives as we hear this teaching of God's only Son, Jesus Christ, spoken to us. Amen

In the above sermon, "Lawful on the Sabbath," preached in Morro Bay on March 3, 1974, only the final section is printed here. I used logical appeal attempting to reinforce attitudes against the bridge and change attitudes from a "yes" vote to a "no" vote in the following Tuesday's municipal election. The sermon preached to about seventy or eighty persons was set into the larger occasion of the heated community debate over the issue. The sermon became part of a

larger historical process which prevailed. The bridge lost two to one.

As one reads through the sermon the logic is clouded with emotional appeal. However, as I said earlier, it is often difficult to distinguish the two. The logic which was used as the tool to reinforce and facilitate change within the setting of worship was the ethical dichotomy between the teaching of Jesus, and the expenditure of \$230,000 for a luxury item not meeting any basic human needs of the citizens of Morro Bay. I want to note that in my congregation there was some powerful emotional support for the building of the bridge. I did not want to alienate my audience nor did I want them to listen to "me" in a personal sense. My attempt was for them to listen to and argue with the text and the ethical point of the text. Therefore, I camouflaged my position and feelings by stating initially as movement into the argument began "I don't care personally one way or the other, but . . ." Actually I had formed an attitude for a definite "no" vote. Hence I used logic to argue my position and facilitate the audience to argue with the logic itself as they listened and not with me. In logical appeal it is always beneficial to force an audience to focus their attentions and emotions upon the issue and the logical line of reasoning, rather than upon the speaker. This tool becomes critical in attitude change when the issue is controversial and highly emotional.

Another mode of persuasion pointed out by Aristotle, is emotional appeal. Emotional appeal is the use of emotion in the persuasive process. It involves the application of emotional material

to the emotions of the audience. Emotions are the primary motivators of human behavior. Emotions are reflected in such feelings as love, anger, fear, hate, pity, joy, envy, and sorrow. In using emotion as a tool of persuasion and attitude change there are several factors to bear in mind that I just mention in passing. These factors which themselves create emotion are the presently held attitudes of the audience, the emotional level or state at the time of a public address, the physical setting of the address (in our case it is Christian worship), the occasion, and the physical and geographical location. Emotion is complex, but can be a critical and useful tool in persuasion and preaching. If improperly used, emotional appeal can be destructive and even dangerous.

The use of emotion involves putting people in touch with their feelings. It involves the use of ideas, concepts, scenes, and experiences that have high sentimental value to the audience. Emotional appeal is the use of material which involves feelings, the feelings of the preacher and the feelings of the audience. Emotional appeal seeks to facilitate attitude change by going beyond the level of reasoning to the levels of feeling, levels of hurt, despair, joy, and gladness.

The use of emotion involves stories and words which catch the audience up and engulf them to the point that they, at least momentarily, are not consciously distinguishing themselves from what they are hearing, but rather what they are hearing is part of them. It is important to bear in mind the duality of the Gospel. It is

concerned for personal salvation, healing, and reform as well as social. Therefore, I recommend that at least fifty percent of preaching be aimed at personal issues in the categories of psychology, marriage and family, personal self-understandings, anxiety, despair, loneliness, and all the other issues that are part of the real struggles of individual human beings. Case examples from books in practical psychology such as Howard and Charlotte Clinebell's The Intimate Marriage, or Virginia Satir's Conjoint Family Therapy, provide excellent illustrations for a sermon that have a high level of emotional appeal putting people in touch with their own struggles and feelings. Hence human relations stories, which engulf an audience and create within the audience an identity with the story itself, are an important and a useful tool.

This leads to the mentioning of an issue which in persuasion and any form of public address that is very much related to emotional appeal. That issue is word choice. Preaching, communication, persuasion are dependent to a large degree upon language. Language is composed of words. The preacher in the persuasive process can arouse feelings, keep attention, be more persuasive, and perhaps, change attitudes by his choice of words. Here I mention affective language which is the language of emotion. The emotional appeal of persuasion in preaching is dependent upon words. Therefore, a story or illustration to a large degree is as effective as the affective language employed. Affective language is highly symbolic, poetic, powerful, and descriptive language. Affective language is words that have a visual

impact through the audio apparatus of the listener. In other words, the listener visually imagines what is being heard. Affective language enables an audience to see and feel the experience of others. The words of affective language move us to the deepest levels of feeling and emotion within our own personal experience as well as the experience of human life. I want to emphasize without going into further definitions that the choice of words and the orderly arrangement of those words are important as an element of emotional appeal. Words should have a high level of symbolism and imagery to the extent they become efficient. Word choice enables the preacher to make minimum demand upon the hearer's mechanism of reception while allowing maximum effectiveness in creating feeling, emotional facility, and attitude change. This tool of emotional appeal should not become wordy, confused, nor intricate.

In using the tool of emotional appeal it is important to remember that persons are motivated by need structures and feeling structures to a greater extent than by reasoning and rational structures. Attitudes are formed and maintained as a result of emotional needs. Emotional appeal should aim to create internal discomfort and dissonance which will lead to problem-solving and guilt resolution by the audience. This process is very complex and can be destructive and dangerous. Preaching aims to heal people and help them to find wholeness. However, many preachers, especially the fundamentalists, have used guilt to such a large extent that they have reduced healing rather than facilitated it. The ego-defense mecha-

nisms defined in chapter one are our built-in protectors, so to speak. They serve to reduce internal discomfort and dissonance rather than enhance problem-solving and behavior change. If the ego-defenses are broken down, disintegrative emotion will occur where a person could be destroyed, and certainly will have difficulty growing or changing. For this reason I urge caution in the use of guilt or creation of guilt in a persuasion process. However, as I've already pointed out in Chapter one, persuasion is not persuasion unless it is ethical and respecting of the freedom of the audience. A sermon which reinforces the guilt and perpetuates the guilt structure of people is extremism and propaganda. The phenomenon of Hitler and his speeches is a classic illustration of what I'm talking about. A point to keep in mind is that assurance as a theological dimension should be included in every sermon. Preaching must always contain grace.

I said earlier that emotional appeal should create internal discomfort and dissonance within the audience. Emotional appeal first should build a conflict between the ethical-theological point of the sermon or illustration and the feeling-need structures of the listener to the point that the listener will be motivated to engage in problem-solving, by which I mean attitude and behavior change. A classic example in the New Testament of this concept is the parable of the Good Samaritan. This very poetic and emotional story when told to the original audience functioned to create internal conflict and dissonance. The audience, many of whom hated Samaritans, were caught between their need-structure of hate and the theological-ethical point

that this human being, a Samaritan, was in the end God's instrument of grace. The intended result would be attitude change from hate to love for the Samaritans. There is another dynamic operating in this form of emotional appeal and that is identification with the man who fell among robbers. The persons listening surely thought, "That could be me in the ditch and I'd want anyone, even a Samaritan to help me."

The concept cognitive dissonance is important to remember in emotional appeal. Whenever there is a conflict or acute difference between two attitudes at the feeling level or between an attitude at the feeling level and a concept, thought, or belief at the rational level, the person responds to remove the unpleasant or uncomfortable emotion. Hopefully, in the process of adjustment, an attitude change will occur.

Emotional appeal should in the second place, seek to reinforce attitudes or build continuity between an attitude at the feeling level and a concept, thought, or belief at the rational level. A second classic illustration occurs in the parable of the Prodigal Son. The persons in the audience conceived and believed that God loves them, but the theological thought is not integrated into their need-structure. When they hear that the younger son is welcomed back with open arms by a loving, understanding father, their thoughts and feelings are, "Yes, that's right, God loves me, even me." The audience identifies the power of God in the life of the father and they identify themselves after serious introspection as the younger son. The power of emotional appeal in the parable of the Prodigal Son serves to relieve guilt,

reinforce an attitude already held that "God loves me," and it builds continuity between a theological thought at the rational level and an attitude at the feeling level.

In essence, the tool of emotional appeal can use desired emotion or undesired emotion to facilitate change. Emotional appeal can employ pleasant or unpleasant emotion to facilitate attitude change by creating discomfort within the listener and by creating dissonance. The preacher should be cautious because the idea is to help people find integration within their emotions and within their lives. The word of caution is aimed to remind the preacher that emotional appeal can bring about disintegration within the emotions of the audience or certain listeners within the audience. If disintegration occurs, those disintegrated will not listen, perhaps quit the church, or suffer in terms of reinforced guilt or shattered ego-defense mechanisms. The issues I have raised and discussed here are very complex, and I have in no way dealt in depth with them, but it is hoped that the persuasive preacher will think and read further about the issues.⁷

As an excellent example of emotional appeal as a tool, I am presenting the final paragraphs from the late civil rights leader, Martin Luther King's "I Have a Dream" speech delivered to the August,

⁷S. I. Hayakawa, Language in Thought and Action (New York: Harcourt, Brace & World, 1964), and Dale D. Drum, Human Motivation (Dubuque: Brown, 1966). For an in depth study of affective language I recommend these two books. They are excellent resources for the contemplation of language, emotion and word choice.

1963, march on Washington. It also does an excellent job of demonstrating the integration of emotional and logical appeal. The speech employs the richness and power of affective language, and it is efficient, making a minimum demand upon the hearers while allowing visual imagination of the material being heard. The audience can see what is heard. Therefore, word choice and emotional appeal are beautifully illustrated. The tools of emotional and logical appeal are mutually supporting and reinforcing. The speech possesses power within the American tradition, and more important, the Christian tradition. It is a work of art, beauty, and has definite and logical movement within its internal and external construction. Martin Luther King said:

I say to you today, even though we face difficulties of today and tomorrow. I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up, live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

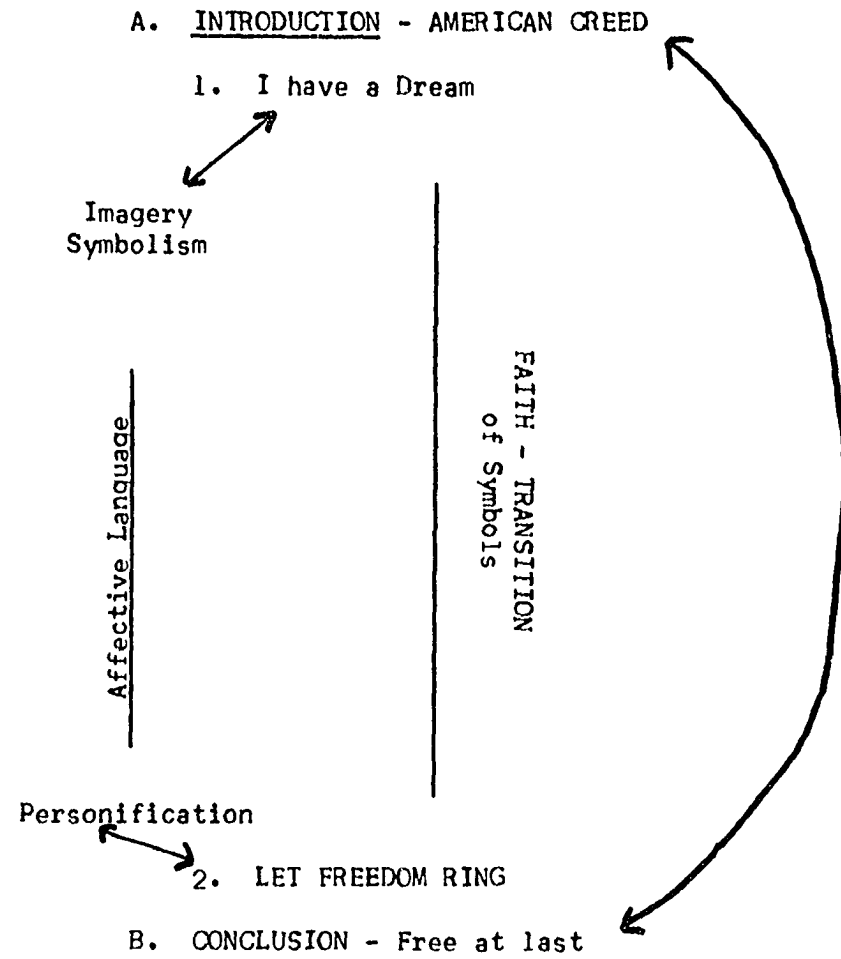
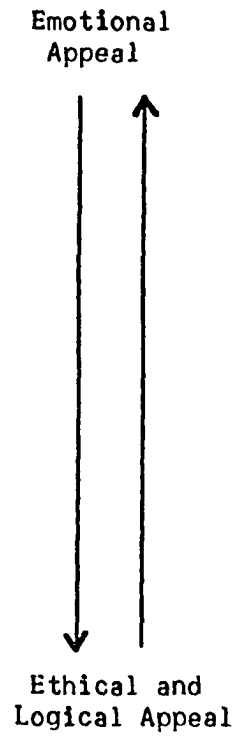
I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low. The rough places will be made plain, and the crooked places will be made straight. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing we will be free one day.

This will be the day when all of God's children will be able to sing with new meaning, "let freedom ring." So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. But not only that. Let freedom ring from Stone Mountain of Georgia. Let freedom ring from every hill and molehill of Mississippi, from every mountain side.

When we allow freedom to ring--when we let it ring from every city and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last, Free at Last, Great God a-mighty, We are Free at last."⁸

My personal diagram points out the features of the speech that I want to accentuate, and it should be helpful in calling attention to the efficient interrelatedness and interdependent contextualism of the speech.

⁸Charles Osborne (ed.) I Have a Dream (New York: Time-Life Books, 1968), p. 57. This represents only the concluding portions of Dr. King's speech on the occasion of the March on Washington. Tradition has it that Dr. King had a prepared text which he delivered but sensing the power and the emotion of the crowd he departed from his text and began to speak spontaneously. The emotional context was so great that the words grew out of the power of emotion as well as served in an opposite sense to feed the flame of emotion. It is important for any preacher or speaker to always be aware of this kind of potential duality between words and emotion.



The main function of the diagram is to enable the reader to see the form and movement of the speech which is twofold. The speech, first, embodies logic. The argument makes sense when viewed in the context of the American creed. The speech begins with an objective or premise and arrives at a logical conclusion which is the personification of freedom in society in light of King's dream which is rooted in the American creed of equality. The speech, second, is powerful and rich in emotion because of its affective language. The speech employs words and concepts that are emotionally stirring while making a minimum demand upon the hearer.

The last method of argument that I want to spell out very briefly was defined by Aristotle again as personal proof. The preceding section on primary and secondary ethos pretty well covers this tool. However, a few comments are in order.

Personal proof was defined by Aristotle as source credibility. In essence, the personal proof of any persuasive argument is the believability of the speaker. In our case it would be the believability and credibility of the minister in relationship to his congregation. Another way of grasping this tool of argument, is to point out that in a persuasive speaking situation material is accepted and believed by the audience depending upon the speaker. Some speakers could tell the pure white truth to their audience and the audience would not believe it. Other speakers could tell a dark black lie and the audience would buy every word as truth. Hence personal proof as one style of persuasive argument is the validity of the

material based upon the speaker. The speaker to the audience is the source of persuasion within the immediate time frame of the speaking situation. Therefore, the argument is credible or not credible depending upon the ethos of the speaker.

After much reflection as best I can tell, ethos and personal proof are one and the same. I use "personal proof" because it is a clear way of visualizing another important tool of argument in persuasion which is available to the preacher and needs to be carefully considered in any pulpit situation. There are two implications here that need mentioning. As I have pointed out, there is much that a minister can do to enhance the power of personal proof, thereby increasing pulpit effectiveness. There are no substitutes for being patient and positive outside of the pulpit. Relationships of trust are vital.⁹ The minister in the total life of the congregation needs to exhibit sincerity, caring concern, reasonableness, and respect for differing opinions. The context of loving, trusting relationships become the effectors of a high degree of personal proof from the pulpit in dealing with controversial issues. At this point, I would emphasize that in the sermon event the preacher needs to be firm and decisive, exhibiting strong conviction. The personal proof level will be engendered with the strength of delivery. Timidity and weakness in delivery will detract from personal proof.

⁹Harvey Seifert, Howard J. Clinebell, Jr., Personal Growth and Social Change (Philadelphia: Westminster Press, 1969), pp. 110-139. Seifert and Clinebell present an excellent discussion of the concept of trust which lends several insights into the dynamic of personal proof.

The second implication, and I have mentioned it in chapter one, is that preaching should be conceived as a campaign. Preaching grows out of the tradition of Biblical and church history. It grows out of the total ministry of the pastor and the total ministry of the local congregation within the community. Preaching is an event in time that happens as a process. That means it occurs over and over and is not a one-shot experience. Therefore, personal proof as a tool of persuasive preaching is engendered and enhanced within the total effort at all levels of the congregation in the building of relationships and effecting attitude change. In fact, out of the total ministry or campaign experience the minister can become aware of many attitudes and behaviors that are not superficially apparent. Here I want to say there is no substitute for regular and consistent pastoral calling. The people appreciate it and will appreciate their pastor for it. As a result of calling they are more likely to listen. However, in the city or in suburbia I am very open to the reality that the role of the minister may differ in calling. Depending upon the style and vocational makeup of his congregation, it may be that many would only desire a call in time of need such as illness and death, or by appointment only. Certainly the image of minister in suburbia is changing from circuit rider to professional working in an institutional church. This leads me to my last paragraph.

The professional experience that I've found helpful in terms of my own knowledge of my congregation and community here at Estero Bay, is participation in as many civic groups as possible. A few

examples are P.T.A., attendance at all City Council meetings, being active in the local elections and other political structures, and participation in service clubs. What I have mentioned are a few implications of personal proof as a persuasive tool in facilitating attitude change. There are no short cuts. In fact, the whole persuasion process calls for hard work and long hours.

CHAPTER IV

SUMMARY AND CONCLUSION

In this dissertation the attempt has been to present an understandable definition of attitudes along with a few of the many obstacles in changing human attitudes. Indeed it has been demonstrated that attitudes within the human mind which predispose behavior are very complex phenomena. It is safe to say that an attitude, being what it is and standing at the very foundation of personality, is next to impossible to change. It would seem easier, though, to make a change in a negative, non-growing direction than in a positive, growing, and humanly enriching direction.

Along with the problem of attitudes, a theory of persuasion with some of the working precepts and nomenclature of persuasion from the speech arts was presented. The theory of persuasion is a construct out of which a method of attitude change can be developed and effected. The theory I presented is selective, and in no way complete. I would urge that the interested student explore many more texts and sit through many classes. The subject of persuasion with all supporting fields of study is very deep and extensive. It is also a very beautiful and stimulating field in which to study. I have been involved in the discipline now for nine years and have just scratched the surface of the information and literature available. The point I wish to make is that as complex as attitudes are, persuasion as an

art and discipline provides methodologies for change.

The next thing I attempted was to establish the nature and context of preaching. Preaching is many things. It is an art form; it is an event in worship; it is persuasion; it is speech; it is drama, and many others. It is above all an instrument of the Hebrew-Christian tradition which can and does change people. It is truly a useful instrument in the hand of God. I set the nature and context of preaching within the reformation tradition of the sixteenth century church using Martin Bucer as my source. Following Bucer, I have drawn from three sources, Bultmann, Linnemann, and Michalson to accentuate preaching Biblically and theologically.

Finally, I have attempted to intersect a few practical speech tools, speaking methods, and dimensions of consideration in the preparation and delivery of a persuasive sermon. I have, in effect, tried to point out for the preacher a few of the implications of persuasion for preaching in order that the preaching event and experience might hopefully be a little more effective in attitude change. Let me say, we can never be one hundred percent effective because in the final end we are working with human beings in the total process, speaker and audience, and we are working with material and tools devised by man, therefore, subject to human limitations. However, in spite of us, let me point out that the grace of God still is operative in the world and in the human family. The church knows that and believes that.

A. CONTRADICTIONARY BEHAVIOR VERSUS COMPLIMENTARY BEHAVIOR

Dale Drum, professor of Speech at California State University at Long Beach, in his book Human Motivation, argues that there are three basic psychological ways persons react to one another within the context of human interaction. First, persons react out of their own defensiveness. This, Drum has defined, is a contradictory reaction.¹ Persons react not to the needs of feeling in others, but react to the defensiveness that is evident or perceived. Persons in and of themselves are de-emphasized by the very nature of this reaction since defensiveness is the focus of attention. Generally when a person is reacting to the defensiveness of others, that person is acting out of the context of his own defensiveness. In other words, anger responds to anger. Unfortunately this is the most common reaction. Our culture which leans toward irrationality teaches us contradictory reactions. Hostility is met with hostility. Anger is met with anger. A contradictory reaction perpetuates defensiveness within persons, therefore, irrational behavior and negative, destructive attitudes are increased. Emotional threat is not removed but is maintained.

The second form of psychological reaction between human beings is what Drum calls a complimentary reaction.² This is a reaction that

¹Dale D. Drum, Human Motivation (Dubuque: Brown, 1966), pp. 113-114.

²Ibid.

is made in response to what is seen on the surface. This type of reaction reinforces the emotions that are communicated from one person to another. For example, joy elicits a response of joy.

Complimentary reactions differ from contradictory reactions in that within the former, the kind of reaction is predicated upon the content of the defenses used. In the latter, the reaction is determined by the defenses in and of themselves.

Drum postulates, as I pointed out a few sentences before, that contradictory interactions tend to increase emotions of anger and fear. Here it should be noted again, that as stated in the first chapter, the ego-defenses, although protectors of the human psyche, are also one of the primary blocks to attitude change. In a contradictory interaction destructive defenses and attitudes are strengthened. Therefore, irrationality in attitudes and behavior is increased. Complimentary interactions tend to breed the emotions of joy and pleasure. Although the emotions are mutually reinforcing, they are superficial and do not reduce irrationality in human beings nor in society at large. They maintain defensiveness, therefore, maintaining and reinforcing presently held attitudes. Contradictory interactions function to increase negative attitudes. Complimentary interactions and reactions give support and reinforcement to presently held behavior because the persons within the interaction find support for their attitudes and defensiveness. A good example, although this is radically hyperbolized, is a lynch mob. The individual defensive attitudes within the human interaction find support. Hence a

collective defensiveness is produced. In the historical phenomenon of World War II, Germany is a classic example of collective defensiveness exhibited in a whole group of people. The ruling Nazis in their defensiveness complimented one another's attitudes. Thus, mass irrationality was enhanced and perpetuated. The end result was the gassing of six million Jews. This example is of course a radical one, and is not seen in such obvious ways in everyday life.

The point I want to emphasize before moving to my final statement, is that if contradictory interactions occur, the reaction is increased anger and defensiveness. If a complimentary interaction happens, either of joyful emotions or more negative emotions, defensiveness is not diminished but maintained and manifested within larger group interactions. The outgrowth of these dynamics is the irrationality of reinforced attitudes and blocked attitude change.

B. SUPPORTIVE BEHAVIOR

Drum spells out a third form of behavior interaction or reaction which is very rare. The third form is a supportive reaction which has the ultimate effect of reducing irrationality in persons because defensiveness is not exhibited by the person reacting to another. Therefore, defensiveness becomes less necessary to the individual being reacted to and to the relationship of the two. Supportive reactions and interactions increase the rationality of society, and they make attitude change possible by creating a context of warmth, non-judgement, and acceptance.

Drum lists two aspects of a supportive reaction. First, external pressures should be removed either by a change in the environment or by increasing the strength of the individual to withstand undesired emotion through training and experience patterns. Preaching can be of help here by the examples used in sermons and by the content and concerns of the sermon itself. The sermon is the pivotal point of the church's ministry. Therefore, preaching can and will influence programs and other experiences to help persons deal with undesired emotion. Any experience or program that provides genuine emotional support and help will increase rationality. When persons feel a sense of wholeness they will be motivated to change attitudes.

The second aspect of a supportive reaction is for persons to react not to the specific content of the defense, but rather to react to the inner needs of the human being which gave rise to the defensiveness in the first place.³ Herein is the real challenge to persuasive preaching and to the preacher. When the minister and the local congregation can react to the inner needs of persons which stand behind defensiveness exhibited on the surface then attitudes and behavior will change. It is important to note that change will occur because of the power of the context established which is warmth, nonjudgement, and understanding. In this kind of a context defensiveness becomes unnecessary to the individual.

Supportive reaction is rare because people tend to react to

³Ibid., pp. 115-117.

others out of their own defensiveness and presently held attitudes. If the preacher can, by the power of persuasion in the pulpit and in the total ministry of the church, move behind the attitudes to the needs for holding the attitudes, they can be changed. In summary, a supportive reaction increases rationality. It is found within the context of love relationships. It does not condone behavior (and preaching should not condone), but neither does it condemn. A supportive reaction is non-judgement because it demonstrates concern for persons as they are within.

This must be the goal of persuasive preaching if it is to effect attitude change. It must be ultimately sensitive to the needs of persons and the reasons for them. Human society, and in fact the whole world, is characterized by many problems and injustices. Human beings encounter grief, heartaches, and all sorts of emotional and physical burdens. Individuals and groups tend to act irrationally. In other words, men are sinful. Irrational behavior is reflected in war and economic injustices, and it is reflected in person's inhumanity, indifference, unwillingness to forgive, and spitefulness to others. Persuasive preaching happens only in the total ministry of the church. The church in its various forms should seek to persuade to the end that love as a normative principle will be re-enacted, interacted, and lived out in the vocational, personal and collective lives of God's children.

As defensiveness is reduced, and persons are loved and supported as persons, then surely the concern of Jesus will come to

pass: the blind will receive their sight, the lame will walk, the lepers will be healed, the deaf will hear, the dead come to life and the poor hear good news.

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